

THE
CHRISTIAN DISCIPLE.

NEW SERIES—No. 30.

November and December, 1823.

SUBSTITUTES FOR RELIGION.

WITHOUT controversy it is the doctrine of the Scriptures that 'he that doeth righteousness is righteous.*' And it will hardly be controverted that by *righteousness* the sacred writers frequently mean not merely the performance of the duties of man to his fellow man. This word, in the Scriptures, has often a wider scope, and implies the discharge of all our duties :—those which we owe to ourselves, as prudence, temperance, fortitude, and moral purity in general of heart and of life ; all those which grow out of our relations to mankind ; and those of reverence, trust, submission, worship and obedience, which we owe to God. Righteousness, in the Scriptures, is often synonymous with virtue, in the broad and general sense in which that word is used by moralists of the present day ; and it means moral goodness. Moral goodness, or virtue, may be defined to be the doing or the suffering of the will of God, in the hope of his favour. Thus defined, virtue, or righteousness, embraces every thing which it is the will of God that we should do, or bear, or abstain from doing, for the advancement and security of our own happiness, or for the benefit of others : for, in proportion as the good of the creature is promoted, in such proportion is the honour of the Creator and Governor heightened, and his favour secured.

It will be readily seen that this view of righteousness opens a wide field for the efforts of a righteous man. How much does he see before him, to exercise all his moral and physical powers, in order to acquire and maintain the character of a good man !

* James, iii. 7.

How much must be done, that requires strenuous effort! How much must be abstained from, which involves the sacrifice of present ease and gratification! In regard to others, the equity, which is dictated by the laws of nature, must be observed at the expense of toils and watchings and privations. The positive institutions of civil society must be sustained, and its requirements answered, at the expense of something that would otherwise contribute to individual aggrandizement. The claims of the family—of child, father, mother—must be met, at the expense of carefulness and watchfulness, of self-denial and self-command. Institutions must be established and sustained for the support of good order and good morals—for the diffusion of knowledge—for the advancement of the useful and elegant arts—for the promotion of our country's welfare, of humanity and religion. The plea of the helpless and friendless—the cry of the widow and the orphan—the appeal of the destitute and those who have fallen into decay, must be heard:—the tear of the broken-hearted must be observed and wiped away:—the cloud that settles upon the dwelling of the disappointed, the bereaved, the desponding, must be dispelled by the light of sympathy and the voice of encouragement;—and the way of the inexperienced and the doubtful must be pointed out, in the counsels of wisdom.

In regard to ourselves, the gratification to which appetite prompts, and which opportunity presents, must often be denied to appetite. The passion that would stimulate to evil must be suppressed, by an effort that is often painful. Our pride and vanity must be humbled, by a comparison of what our attainments are with what they ought to be. Truth must be told, at the sacrifice of a present advantage or profit. Sobriety must be observed, at the hazard of appearing singular;—prudence, even in a laudable enterprise, consulted, at the risk of seeming backward in a good work; and that knowledge assiduously and laboriously sought, which throws light upon the path of our duty, and gives firmness and confidence to our step as we advance in it.

In regard to God, a prevailing and abiding sense of his presence—an adoring sentiment of his power and his purity—lofty conceptions of his wisdom and majesty, must be habitually cherished in our minds. It must become not merely our study, but our *delightful* study, to trace his benevolence in the works of nature, and in the course of his providence; and we must dwell, with a religious pleasure, upon those affecting evidences of his care of us, his condescension to our infirmities, and his compassion for us, in the ignorance and wretchedness of our race, which he has furnished to us in his holy word. We must remember our accountableness to him, and must *show* that we do not forget

it. We must trust in his faithfulness, and submit ourselves to his disposal. We must find our happiness in magnifying him in our thoughts. And we must subdue all our desires, wishes, and purposes to a cheerful subservience to his will.

To do all this is to be righteous; for this is to do righteousness. To do this is to secure the divine favour, and that eternal happiness which is the evidence and the reward of the divine favour. To do this is to be religious,—to be good—to purify ourselves, in an humble measure, as God is pure, and to be righteous even as he is righteous.

But, all this, it may be said, is not easily done. It may be so said in truth. And it is granted that it is no very easy thing to be a very good man. We grant that many of these duties are of difficult performance;—that many of these virtues and graces are not easily attained. We grant that there are obstacles to be surmounted in proving that we are righteous by doing righteousness. But whether there are not greater difficulties in being unrighteous, it must be left to the instructions of God's word and of his providence, to the observation of the attentive, to the testimony of conscience, and to the wretched experience of the wicked, to determine. We admit that the path of virtue is an uphill path: but it is the only path which leads to that 'building of God not made with hands' in which the good man expects to rest from his toils: for that house is 'in the heavens.' We admit that thus to watch, and toil, and sacrifice, and obey, is no easy thing. And, yet, we know no other certain way to 'glory, honour, and immortality,' than 'by a patient continuance in well doing.'

Yet, in almost all ages of the world, there have been those who have looked for the rewards of righteousness, and have flattered themselves, or been flattered by others, into the belief that they shall ultimately secure those rewards, upon some more 'favourable conditions than this painful *doing of righteousness*. There have been those who have earnestly coveted the crown, but have had no relish for the battle that must be fought for it, and who, rather than engage in the conflict in person, have chosen to rest their pretensions upon the services of some *substitute*.

1. One of the substitutes for practical goodness, on which we are apt to rest our hopes of justification and acceptance, is *good resolutions*. We look back upon the past, and, admonished by conscience, we resolve that we will be better than we have been. We know that a resolution that we will do right is the first step towards doing right. We begin to take to ourselves the credit of having completed our journey, because we have succeeded so well in beginning it. Experience, indeed, soon convinces us

that our resolution was too spiritless to overcome our love of ease, and too weak to resist the onset of temptation. And we indulge our ease, or yield to temptation, till an accusing conscience again drives us into a resolution that the future shall not be like the past; and we make these good resolutions so sincerely, and repeat them so often, that we are ready to believe that they will be accepted as, at least, of some account. And it is true they are of *some* account. They are at the bottom of much, if not of all, that is great or good in the conduct of life; for we do little that is either good or great without having previously resolved that we will do it. But let us remember, that, although a foundation is indispensable to an edifice, yet a foundation may be laid and no superstructure ever raised upon it. To prepare the ground and collect materials is not to build. To resolve is not to do. To say 'I go, sir,' yet not to go, is not to do the will of the father who said, 'son, go *work* to-day in my vineyard.' And the prodigal was embraced by his father, and clothed in the best robe, not because he had *resolved* to arise and go to his father, while, yet, he continued in the land of his degradation, and loitered among the scenes of his riot and wretchedness, but because he *did* arise, and *did* come to the abode of plenty and of parental love.

2. The second substitute for practical virtue, or righteousness, of which we shall take notice, is a zealous *profession* of religion. It has always been more easy to profess almost any virtue than to practise it. Friendship, generosity, patriotism are much more frequently, because much more easily, professed than proved. A real devotion to the cause of philanthropy, of truth, of liberty, is a thing which involves expensive efforts. But a profession of such devotion—which, with men, will sometimes answer the same end as the real virtue,—is made at no great expense of time, or comfort, or any thing else that is valuable, unless it be of truth. The giving up of one's self to the service and the will of God is followed by labours, and attended by momentous responsibilities. But, to make a parade of such devotion is no difficult matter with one who is satisfied with the reputation of a quality which he knows that he does not possess; or one who is so weak as to suppose that God seeth as man seeth, and that like man, he is liable to be deceived in judging of human character.

But, what saith the Lord to his prophet, in regard to this matter? 'Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah that enter in at these gates and worship the Lord. Thus saith the Lord of hosts, the God of Israel: Amend your ways and

your doings. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord are these. If ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; if ye oppress not the stranger, the fatherless and the widow;—then will I cause you to dwell in this place, in the land that I gave to your fathers, forever and ever.”* The profession, or the boast, of any man that he is the temple of the Lord, that his soul is the abiding place of the ever blessed spirit of God, is a vain profession, an empty boast, if he is polluted by the deeds, or cherishes the desires, in which that Divine Spirit has no pleasure, and with which he cannot be associated.

What says Jesus of the efficacy of these professions? ‘Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out demons, and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.’†

And yet are there not those who, by the importance which they attach to it, seem to think that a formal and technical *profession of religion* is the very essence of religion;—that with it there is no danger, and without it no hope:—that publicly assenting to some favourite formula of faith, or subscribing to certain articles, or covenanting with others to observe one particular rite of religion, is religion itself: and that the door of heaven, if opened at all for such as do not make this technical profession, is opened reluctantly, for one who presents himself before it, even though he come bending under a weight of years spent in the offices of justice, humanity, and unostentatious piety.

Do not such among our brethren—such among ourselves—consider, or do they not know, that, if there is no other evidence than such professions, that the holy and beneficent spirit of God dwells in their hearts, and animates them to a life of purity and beneficence, their professions might as well be spared? What does it prove that you belong to this or to that church;—that you commune with christians at this or that table;—or that you are under the christian watch of this or that connexion? It proves that you have, within your reach, one or another *class of means* of becoming enlightened and virtuous. But it does not prove that those means are of any benefit to you,—that you have gained by them any valuable knowledge, that you are excited by them to any works of righteousness, or that you are restrained by them from any vicious indulgence. How fallacious, then, is any profession of religion, as a substitute for religion itself!

* Jer. vii. 1—7.

† Matt. vii. 23.

How unsubstantial, as the basis of any hope of favour and of final acceptance with God!

3. The third substitute for religion, of which we shall take notice, is *the observance of the rites or ceremonies of religion*.

We do not mean to be understood as denouncing, or even disapproving religious ceremonies. We are far from wishing to banish these externals of piety. We know too well the infirmities of our nature to suppose, that even so spiritual a religion as Christianity can exist in the world, and be cherished by those who most need it, and be spread among those who are now ignorant of its influence and its hopes, without something visible to attract attention, awaken the dormant powers, command a seriousness of manner, and inspire a religious awe suited to the religious services to which they are usually attached. Let these rites be such as Christians chose to adopt, in conformity to their own understanding of the instructions of their Lord, and such as, according to the measure of wisdom severally imparted to them, they may find calculated for their enjoyment and improvement;—always remembering, however, how lamentably prone the world has ever been to mistake the shadow for the substance, and to rest satisfied with the forms of religion, to the neglect of its duties and its spirit.

How continually did this propensity discover itself among the Jews, even in the purest ages of their temple-worship! In the time of our Lord, how entirely had it overcome the more rational instructions of the old prophets of Israel, and perverted the judgment of the most sage and influential doctors of the law! The beautiful proportions of Religion, as she was moulded and animated by the Divinity, and set forth by those in whom his spirit had dwelt in ancient days, were buried under the voluminous drapery of the Jewish ritual; and her lifeless form received a blind homage long after the glowing spirit had left it.

‘Wherefore’—says the intrepid Samuel to his warlike king, returning from the slaughter of a whole people—‘wherefore didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?’ ‘And Saul said unto Samuel, yea, I *have* obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites: but the *people* took of the spoil, sheep, and oxen, and the chief of the things which should have been utterly destroyed’—for what?—‘to sacrifice unto Jehovah, thy God in Gilgal.’ ‘And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat

of rams.* In perfect harmony with this were the instructions of the bards of Israel in succeeding ages. 'To what purpose is the multitude of your sacrifices to me? saith the Lord. When ye make many prayers I will not hear.'—why?—'your hands are full of blood.†' 'To what purpose cometh there incense to me from Sheba, and the sweet-cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet to me.‡' Not that sacrifices were in themselves wrong. Under certain regulations and conditions they were required. A refusal to offer them, under those regulations, would have been punished. But these sacrifices were required, not as an ultimate duty, but as an *inducement* to obedience still higher and more purely moral. They could never, and they will never, be accepted as a substitute for moral virtue.

In this particular the new covenant is in exact accordance with the old. 'The Prophet of Nazareth' confirms the doctrine of the venerable array of the prophets who had gone before him. 'Go ye and learn what this meaneth—I will have mercy and not sacrifice.§' 'Wo unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint, anise, and cummin, and have omitted the weightier matters of the law,—judgment, mercy, and faith.' Not that these ritual minutæ were criminal; but they were merely ritual, and unimportant, when compared with moral obedience—with the doing of righteousness: for, 'these things ought ye to have done, yet not to have left the other undone.¶'

Of what avail did Jesus give those, who had worked iniquity to understand that it would be to them, when they should stand at last and knock at the door of light and joy, that they could then say 'we have eaten and drunk in thy presence?' It would avail them as much as the same plea will avail those, of the present day, who rest their hope of future salvation upon that rite, or upon any other, or upon all the rest, of the externals of religion.

In our day the sacrifices of bullocks and rams are not substituted for real righteousness. But are there not other sacrifices that are?—the sacrifice of time, assigned by the Giver of our time for the practical duties of life,—time, given up by day, which is claimed by duty for business,—and time, given up by night, which is required by nature for repose:—time given up, not so much to the subduing and controlling of the animal passions, as to the excitement of them; and rather to producing a fervid state of the moral feelings, than to giving those feelings a

* 1 Sam. xv. 19—22.

† Jer. vi. 20.

§ Matt. ix. 13.

‡ Isai. i. 11—15.

¶ Matt. xxiii. 23.

direction to the sober offices of domestic life, and to maintaining social order, and cultivating the sympathies of our nature and the charities of our religion, and directing them towards the wants, the woes, and the frailties of mankind? And if time, and health, and charity *are* thus sacrificed,—though it be done in religious meetings, and with all the formalities of religion,—when that sacrifice is not distinctly claimed by the Lord our God, what ground have we to suppose that they will be more acceptable to him than were the sheep and oxen of Saul, which were themselves the proofs of his disobedience?

4. There is another thing, upon which men have depended for the character and the rewards of the righteous, rather than upon the doing of righteousness, which is nearly related to that of which we have just spoken. It is *the diligent attending upon religious instruction.*

There are those with whom going to church regularly and reverently on Sunday; seizing every opportunity that presents itself, or that can be found, out of the usual course, to hear preaching, praying, and exhortations; and zealously engaging in the support of prayer-meetings, lectures, and conferences, makes up nearly the aggregate of righteousness; and who suppose that, in walking this round, they describe the circle of religious duties. These—like those silly women, whom the Apostle describes to Timothy, as being led captive by those who have the form of godliness but deny its power—are ‘forever learning, yet never able to come to the knowledge of the truth’—the knowledge of this great truth, that it is not enough merely to know our duties, but that we must also *do* them. Those who form such opinions of the righteousness that shall save them, are like scholars who spend their years in learning a science which they never expect, and never intend, to apply to the purposes of practical life; or like one who thinks he shall become an expert artisan by only *hearing lectures* upon the mysteries of his art. We know that a man will never become a mechanic by listening to discourses upon the lever, the wedge, and the screw. He may learn the names of these powers, and may see what has been, and what may be done by them. He may learn the uses to which particular tools are to be applied: but, till he takes them into his own hand, and spends many a day and many a night with them, he will hardly save himself from hunger and nakedness by the use of them.

Those who are thus forever learning, must long since have learned, that we have high authority for saying ‘not the *hearers* of the law are just before God, but the *doers* of the law shall

be justified.* And let all such remember that it was a venerable servant of God, and of the Lord Jesus Christ, who said, 'Be ye doers of the word, and not hearers only, deceiving your own selves.†

5. Another thing upon which Christians have fallen as a substitute for the laborious doing of righteousness is, *the holding of correct speculative opinions, in regard to the doctrines of religion.*

The investigation of truth is, indeed, among the noblest and most honourable employments of the human mind. It is a delightful although it is often a laborious employment. And Truth, when pursued and seized by her ardent lover, is unquestionably fair, and is to be cherished and venerated by all who hope to mingle with the great and good. But she is to be thus cherished and venerated, not, principally, upon her own account, but because of her high and holy ministrations. She is excellent and valuable chiefly as the handmaid of Goodness. She holds out her torch to guide the doubtful and timid steps of Virtue, in the darkness of her earthly way. She encourages her sinking heart by directing her eye to the glories of her heavenly home. She is the fair, the lovely attendant of Virtue, but she must not be mistaken for Virtue herself: for, 'Though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.‡

Why, then, should the theological world be wrought up into angry controversy, upon a speculative point, which let it be settled as it may, does not necessarily conduce, in any degree, to the practical righteousness of the combatants on either side? When the disciples of the Prince of Peace agree as to the practical duties which Truth recommends, as heard and understood by them all, is it of so great consequence as to justify the sacrifice of peace and good fellowship among them, that they should determine precisely the spot upon which she stands when she speaks in the name of the Most High?

The most correct apprehension of the doctrines of the gospel may be found in the head, when, at the same time, there is literally nothing of the spirit of the gospel in the heart, and when the hands are equally strangers to the works of righteousness which the gospel requires as the condition of eternal life. Those doctrines have, indeed, their importance. Their value and influence, where any thing can exert an influence, are incalculable. They are highly propitious to the production of pure desires, and of chastened and enduring affection. They are propitious

* Rom. ii. 13.

† James i. 22.

‡ 1 Cor. xiii. 2.

to the formation of good resolutions and good habits. So is the sun, and so is the rain propitious and even indispensable to the growth of fruits, for the nourishment and refreshment of the body. But as the sun may shine, and the rains may fall upon lands that lie barren forever, so all the holy and blessed influences of truth may be exerted upon a heart so little alive to the loveliness of truth and goodness, as to be awakened by them to none of the glorious efforts of righteousness.

6. The last of the substitutes for practical, personal righteousness, of which we shall at present take notice, is one upon which the vanity of men, under the assumed name of humility, first, and very early, induced them to fall. We mean *external privileges in regard to religion*, and especially the privilege of being related to some one of distinguished piety and faith, in having been descended from him, or taught by him.

So long ago as the appearance and preaching of John the Baptist, the doctrine had become popular among the Jews, and was especially inculcated by the Pharisees, that they were entitled to a place in the kingdom of heaven, in consideration of the great privilege they enjoyed as the children of Abraham. They maintained that all, who were of the circumcision, were beloved of God, who, when he made his covenant with Abraham, assured him with an oath, that no one, who bore the seal of that covenant, should ever descend into hell;—that the faith and righteousness of Abraham would be imputed to all his posterity;—and that they would be saved, even to the exclusion of all the rest of mankind, through the merits of the patriarchs, and particularly of Abraham, whatever might be their own moral conduct. Some carried this doctrine of substitution so far as to say not only that God would not, but that he *could* not shut them out of the Messiah's kingdom, provided they had a *knowledge* of God, although they continued in infidelity and disobedience.*

This substitute for personal righteousness, though it showed rather an unkind aspect to such as were *not* thus privileged, was particularly flattering to those who had the good fortune to be descended from Abraham. It consulted their ease, and was especially accommodating to their exclusiveness as a nation, and to their passions as individuals. And besides, as we have already suggested, it savoured of modesty in those who were conscious of having done no good themselves, to renounce all hopes of acceptance upon the ground of their own righteousness, and to rely upon that of their great progenitor.

This popular error the Baptist meets and exposes when he

* To these several points of Rabbinical doctrine, see Whitby, Wetstein, Rosenmüller, and Kuinoel, in Matt. iii. 2.

cries in the wilderness, 'Bring forth fruits meet for repentance; and think not to say, We have Abraham for our father.' And the doctrine of John was confirmed by his great successor, who said to these same men, who thus looked to the merits and righteousness of Abraham for their salvation, 'Many shall come from the east and the west, and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven, but the children of the kingdom shall be cast out.*' And he forewarns them that those who should stand without, when the master of the heavenly feast should have risen up and shut the door, and should plead with their Lord for admittance on the ground that he had taught in their streets, would find that even that privilege would be of no avail with such as had wrought iniquity.

It is not difficult to see the insufficiency of both these grounds of hope, in the case of the Jews. What would it avail them that Abraham was their father? While they did not the works of Abraham,—while they showed neither his faith nor his pious and prompt obedience,—they were none of Abraham's children. It would rather aggravate their condemnation that they had degenerated from the virtues of their ancestor, and had become worse than others, while they had enjoyed superior means of becoming better. What was it to them that the Lord had taught in their streets, and that they were so privileged as to enrol their names among his disciples,—so long as they had refused to obey his instructions and to follow in his steps of light and beneficence? Better would it be for such, could they plead for admission on the ground that they had had no privileges, than on the ground that they had enjoyed and abused them. Better, could they say, Thou hast *not*, than Thou *hast* taught in our streets.

Yet, if this reasoning is conclusive, and if the delusiveness of such hopes is obvious in the case of the *Jews*, why shall we give greater credit to either of these pleas, when they are offered by Christians? And yet we hear Christians, every day, professing to rest all their hopes of future acceptance and glory, not, indeed, upon the merits of Abraham, or his righteousness, but upon the merits and righteousness of Christ, a son of Abraham.

Let us not be considered as undervaluing the merits of Abraham or of Christ. The faith and obedience of the father of the faithful was, indeed admirable, and highly honourable and salutary to him. And we are told that they were imputed to *him*—not to his posterity—as righteousness. The righteousness of Abraham was, moreover, beneficial to his posterity; for, in consideration of it, his children were made the depositaries of the divine oracles. They were enlightened in their duty, and had

* Matt. viii. 11, 12.

blessings accumulated upon them. Among the children of Jacob a light sprung up to enlighten the Gentiles : and they were, ultimately, so reclaimed from the ignorance and vices of polytheism, that, to the present day, every child of Abraham is a worshipper of the One True God, the God of Abraham. Here are temporal blessings, and moral light, and the *means* of moral excellence bestowed upon the children, in consideration of the faith and virtue of the ancestor. But these things do not secure the divine favour to the children. They do not, necessarily, make the children better. They may, and if abused or misimproved, they *will* make them worse, and more worthy of the condemnation into which they will ultimately fall.

And yet,—in respect to the principle upon which the moral qualities of any one moral agent are made the ground of another's hope of justification—how do the faith, the righteousness, the merits of Christ differ from those of Abraham? The faith of Jesus, in respect to its loftiness and constancy, was indeed unparalleled even by that of his great progenitor. His obedience was perfect. But it was *his* obedience. He was perfectly righteous, for he fulfilled all righteousness. This was, to *him*, the basis of his eternal glory : for, in as much as he was obedient unto death, God highly exalted *him*, and gave him a name that is above every name.* The righteousness of Christ, moreover, is beneficial to us, and to all who bear his name : for it has given us higher conceptions of goodness, and more powerful motives to virtue :—it has raised our ideas of the divine character, and of the point to which human virtue may attain. It has given new lustre to our hopes. It has confirmed the sanctions of conscience and of God's word. It has imparted to our minds more extensive and more certain knowledge of moral subjects, and has supplied us with more ample means of becoming wise and good, and of thus securing our eternal salvation. It is in ways like *these* that the righteousness of Christ has been beneficial to his disciples ; and to us, as such, has opened the gates of heaven, and given us a free access to glory and to God. But, still, the righteousness of Christ is not our righteousness, nor will it ever be imputed to us as such. And so far from saving us,—if we abuse, or neglect to improve the unnumbered and incalculable benefits which he has conferred upon us, as inducements and facilities to our own personal and practical virtue, his righteousness and merits will embitter the cup of our condemnation,—however firmly we may have been persuaded to believe otherwise,—and will make it worse for us than if he had never been sent for our redemption. For why is it less absurd and less op-

* Phil. ii. 8, 9.

posed to the general, the uniform principles of the divine government, to suppose that the merits of a prophet should be imputed to his disciples, than that the merits of a patriarch should be imputed to his posterity?—Why shall the plea ‘We have Christ for our Teacher,’ stand on higher, or on any other ground than the plea ‘We have Abraham for our father?’ And, where has Jesus ever taught us or encouraged us to unlearn, what we have learned from the prophet, that ‘the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him?’*—The righteousness of Abraham or Christ,—whatever other benefits it may confer upon the children of the one, or the disciples of the other, will never open the gates of eternal life to any one who shall have neglected or despised to be righteous himself.

By the attention which we have now paid to these several subjects,—good resolutions,—a profession of religion, by becoming connected with what is technically, though somewhat arrogantly, called *the church*,—the due observance of religious rites,—diligent attendance upon religious instruction,—the holding of just speculative opinions upon the subjects of religious doctrine,—and external privileges in regard to religion,—we may have become prepared to form a tolerably just estimate of their use and value. If we weigh them impartially, we shall probably agree that they all have a value, and that the importance of some of them is great. But, let us take them all for what they are—the means,—the helps,—the instruments of righteousness, and not righteousness itself. They are all facilities furnished us to help us in becoming good, but they are not to be taken as substitutes for goodness. Am I the better,—is my neighbour the better—shall either of us be the happier for my good resolutions, when those resolutions have been no sooner made than broken—when they have been given to the winds in the very breath that uttered them?—Is my profession of religion either doing or bearing the will of God, in the hope of his favour, if, at the same time, it neither lightens the burden of my brother’s cares, nor informs his mind, nor strengthens his confidence in God? Does my observance of the rites of religion satisfy his hunger, or clothe his naked children, or encourage them to make such efforts as shall enable them to provide for themselves the necessaries and comforts of life? Is it probable that I shall the more faithfully impart moral instruction to my family, my friends and associates,—that I shall more fully discharge the duties of domestic and social life,—and that I shall induce those to do so who are within the

* Ezek. xviii. 20.

sphere of my influence, by devoting my days and my nights to an indiscriminate attendance upon religious instruction? Will my hoarding up the treasures of speculative truth enrich my neighbour so long as I keep those treasures locked up in the secret chambers of my own mind? Will the righteousness of patriarch or prophet, in whose steps I have not been careful to follow, bring to my heart the peace that springs from a consciousness of duty cheerfully discharged, or of follies lamented and forsaken?

No:—these are all false grounds of religious confidence. They neither make us, nor prove us to be, benefactors of mankind: and though they may all have a tendency to lead us to the doing of righteousness, not all of them together show that we are already righteous. No one of them, nor yet all of them united, can be regarded as ultimate duties. They do not imply, still less do they prove, that we do, or bear, or abstain from any thing, in compliance with the will of God, and in the hope of his favour: and so long as they do not, they entitle no one to the character and the hopes of the righteous: for, saith the servant of God and of the Lord Jesus Christ, ‘Let no man deceive you, *he that doeth righteousness is righteous.*’

SYMPATHY OF OUR SAVIOUR.

It is a very interesting part of our Saviour's character, and one to which I fear we do not often enough advert, that he was by his nature capable of sympathising, and did in fact, and in a remarkable degree, sympathise with mankind in their concerns, and particularly in their calamities; and that he was a high-priest who was touched with the feeling of human infirmities, since, though without sin, he ‘was tempted in all points as we are.’ In this view of his character, connected with the divinity of his mission, he was peculiarly fitted for a religious teacher.

1. His own trials were such, as enabled him not only to feel a concern in the like trials to which others were exposed, but also to adapt his instructions to the necessities of men in a state of probation. Hence it is, that, in his entrance on his ministry, soon after the account of his temptation, we find in his sermon on the Mount, the longest of his discourses on record, those maxims of prudence under trials, and those consolations and hopes, which are applicable to all the exigencies of the christian's life. According to these instructions, every act of suffering virtue is to be met by a corresponding reward. If we are called to endure perse-

cution, the recompense of fidelity is nothing less than the happiness of heaven. If, in encountering the temptations to sin, the temporary suffering be like the plucking out of the right eye, or cutting off the right hand, we are taught that the future reward will be infinitely more than commensurate with the present sacrifice. We are told, not of the pleasure of revenge, but of that which flows from disarming enmity by kindness and forbearance. We are directed not to put our trust in those treasures which are perishable, because they may tempt us to neglect that provision for the soul, of which we cannot be deprived by any accidents of time. And we are admonished not to judge our brother rashly, lest we betray our own want of self-knowledge, or expose our own hypocrisy. I might proceed to a much greater extent in this enumeration of particulars, but these examples are sufficient to show, that our Saviour addressed his disciples from a complete knowledge of the force of temptation.

2. The miracles wrought by Christ were a continual testimony of the interest he felt in human happiness. What could serve more than these to recommend him as a teacher, and to give efficacy to his instructions, by exciting the confidence and love of those to whom they were addressed? We can imagine a succession of miracles more splendid and dazzling, and more terrific; but such were not the effects he intended to produce, and they would have been ill adapted to his general design. They would not have been in harmony with his meek and unostentatious character, and with the nature of that kingdom, which came not with observation; which consisted not in pomp, and parade, and extrinsic show. Yet, for genuine moral sublimity, we can conceive nothing superiour to those operations of power, in which were blended with supernatural agency, that tender concern in human suffering, which finds direct access to the heart. Some instances, in the Hebrew Scriptures, of the visible manifestation of Divine power, are indeed awfully sublime, and perfectly adapted to the end to be produced; but, in the miracles of Christ, it seems not to have been intended that the witnesses should ever overlook the immaculate author—that man of sorrows, who was acquainted with grief. When we read so often, before his performing a miracle, of his being moved with pity, when we are told of his weeping with the sister of Lazarus, of his affectionate lamentation over Jerusalem, and of his various expressions of tenderness to his bosom companions, is there any thing wanting to command as well our love for his amiable participation in human wo, as our reverence for his beneficent exercise of power?

3. In his intercourse with his disciples, nothing could serve to

give a more powerful effect to his instructions, than that habitual condescension and kindness, which were manifested in his whole demeanour towards them. We can conceive of an inflexible justice more austere than amiable, of sincere attachment too distant and reserved to command an adequate return of love; but these virtues were so prominent and perfect, and so blended in the character of Christ, and came, if I may thus speak, so directly home to the business and bosoms of the persons engaged in his service, that they were less overawed by his supernatural character, than charmed by the purity and perfection of the man.

In all his concerns with his followers, there was every thing to secure their confidence. They were never afraid to propose to him their cases of conscience, and to inquire into the design of any thing peculiar in his religion. It was this nearness to his disciples, this uniform condescension, which made him at all times accessible, that gave a very peculiar and distinctive character to his religion. It was hence that his personal instructions breathe such a spirit of love and tenderness; instructions which we can so easily comprehend, and which give such a value to charity, above mere intellectual superiority.

When we examine the conduct of our Saviour as a teacher, in relation to those who were as yet opposed to this new religion, and consequently enemies to its author, we must see not only whether the means were innocent, but whether they were adapted to the end. Incredulity must in some cases be overcome by the direct interpositions of miraculous power, appealing to the senses; the obdurate heart, if it cannot be softened by pity, and won by persuasion, must first be impressed by fear; the profligacy of vice must be met by adequate denunciations of punishment; and that numerous class of men, who seem to be governed (as it were) by accident, and are often subjected to the will of the more adventurous or cunning, must be plucked from their seducers by seizing upon their curiosity, and retained by giving them more just conceptions of the value of their souls, by presenting the objects of faith in their most attractive forms, and by encouraging their hopes in the final rewards of fidelity.

Now it seems to me, that every one who examines the history of our Saviour's personal ministry will perceive that it was distinguished by a strict adaptation of means to the several circumstances and conditions of men, to whom he ministered. I shall only remark therefore, in general, that while he never temporised (in the bad sense of the word) with the proud, the rich, or the powerful—he always paid such regard to distinctions in society, and the prejudices founded in the different gradations of rank, as

not unnecessarily to court persecution, or to excite those worldly feelings, which he would rather correct and subdue by the humble spirit of his religion.

We see then the constant efforts of our Saviour to cultivate a temper of love among his followers, and the undeviating correspondence between his verbal instructions, and his teaching by example. If he watched over his erring disciples, and gently led them back into the path of duty, it was never meant that his followers in any age of the church, or in any portion of christendom, should bite and devour one another. The love which he taught and exemplified, is that which distinguishes between the offender and the offence. Never do we find any countenance for giving up a wandering brother to the waywardness of a perverted mind, or for driving him farther from the right path by the arm of violence. If he go astray, we are to leave the ninety and nine which have not gone astray, and search for him, and if possible, recover him. If he be prodigal, and lay waste the fair inheritance of virtue which he might have possessed, and despise the chastened pleasures of religion, choosing rather the mad intoxication of sensual riot and excess,—yet, if the returning light of reason and religion should burst upon him, and he should thus see the real deformity of his character, we are to receive the penitent, not with repulsive distrust, but with marked expressions of joy.

The tender concern which our Saviour felt for his disciples, and still feels for all who acknowledge him as their master and teacher, demands on our part a corresponding love. But how is the sincerity of our love to be tried? We shall all acknowledge that strong professions are of themselves of little value; and, though we should ever avoid indulging unreasonable suspicions, yet we sometimes find the most clamorous pretensions proceeding from the most hollow hearts. We are to judge none except by that least deceptive test, which our Saviour himself furnishes: ‘By their fruits ye shall know them.’ That man, therefore, in whom we find professions of love to Christ, united with genuine love to his neighbour, and those individual, domestic and social virtues which endear him to his family and associates; who repairs to the moral instructions of his divine teacher for rules which he is to apply to his various relations in life, and does every thing from deep convictions of duty, settling all his cases of conscience, as far as practicable, by the example and the maxims of Christ,—although his devotions may never kindle into rapture, and his expressions of love to the Saviour may never glow with that fervour, with which they do from the lips of some good men, yet gives the best evidence of his sincerity,

that with our ignorance of the human heart, we can ever obtain. But he, on the contrary, whose ardour in professions of love to Christ seems limited only by the limited power of language to express them; who deems all devotions cold, unless they are couched in 'words that burn;'—if, at the same time, he does not love his brother whom he hath seen; if he is not alive to those tender charities which bind us to each other; if his selfishness is visible in all those offices which he performs, under pretence of personal kindness or extended philanthropy,—has not a genuine love for Christ; and I am not casuist enough to exculpate him from some share in the earnest expostulations of our Saviour with the scribes and pharisees.

But I would not be understood to invite, or even to justify any unnecessary decisions on the characters of those about us; and the best use which can be made of such rules and illustrations as I have just briefly brought together in contrast, is to bring us to a close self-examination, rather than to make us too curious and obtrusive in our inquiries into the professions and conduct of others.

I have said that the love of our Saviour to his disciples demands a corresponding love. It is lamentably true, that we are prone to be very deficient in the exercise of this affection. Though the shocking expressions which we sometimes hear uttered by those, who have undergone a sudden change in their religious views and feelings, and who are strongly excited by looking back on their past indifference and neglect, are the result of a diseased frame of mind, (often produced by artful exaggeration,) thus mistaking coldness for hatred by the force of contrast, when ecstasy has taken place of indifference,—yet, if we examine our own hearts, we shall often find too much of that coldness, and want of lively gratitude to our Saviour, which *they* may choose to call hatred. Thus, at the same time, we perceive there is a fault existing, the opposite to that of coldness, and though by no means so common, yet far more obtrusive, and perhaps more mischievous in its consequences. I mean that extravagant rhapsody of address and invocation, which is sometimes directed to the Saviour, and those familiar terms of endearment, which are alike offensive, and irreverent, when their object is no less than the son of God. These extravagances are commonly the result of the most exaggerated conceptions of the malignant nature of the human heart, and of the awful vengeance of God, contrasted with the clemency of Christ, which interposes between the anger of God and the demerit of man. And here it is to be apprehended, that the extraordinary supposition prevailing among so large a portion of christians, of two distinct and oppo-

site natures in Christ, has had no small influence in countenancing those irrational ecstasies and absurd, if not impious raptures, which so often flow from the lips of enthusiasts. Add to this, their overwhelming views of sin, which are founded not always so much in wicked purposes indulged, as in certain disordered fancies of a natural alienation from God, and enmity to his government, and that very worst contradiction of all common sense and common sensibility,—of a natural hatred of all his moral perfections, and their belief too that there is no mercy, no residue of the spirit to pardon and restore them,—and why should we wonder, that, with phrenzied delight, they throw themselves into the arms of a compassionate Saviour, and exhaust their vocabulary of terms to express their joy, and hope, and longing desires; and that under this false and unnatural excitement, they sometimes forget all that is reverent and becoming towards the author of salvation. Far be it from me to provoke any thing like ridicule against any sincere christians, who have passed through trials like these, and have not sunk under the weight of their awful convictions of guilt, which consists, perhaps, in nothing more than the common infirmities of human nature. But it is deplorable, (and it is no fiction, for such cases have been witnessed) to see an amiable fellow being who has caught a contagion like this, and having neither strength of mind nor vigour of constitution to bear up under this factitious but oppressive burden, is racked by tortures, which hurry him off in a phrenzy of delirium, or bear him down by their constant pressure to the depths of despair; and there, lingering through the slow gradations of uninterrupted and increasing melancholy, he is at last delivered from the depths of wo only by the kind messenger of death.

It belongs to all who profess and call themselves christians, while they avoid whatever seems unbecoming in the mode of shewing their love to Christ, to use their best endeavours to fall behind none in the sincerity of their affection. It is certain we shall not be such as he would have us to be, if we do not bring into exercise our best efforts to acquire and cherish that temper of love, which will become a habit, only by the constancy with which it is maintained. The christian's life is called a warfare; but it is now a warfare, not so much against external enemies, as against our own passions and prejudices. If these are kept in check, all the auxiliary foes, which are nothing more than the various temptations which would keep us in bondage to the world, are disarmed of all their power. Encouragement to active goodness is every where given us, as well by the example of Christ, as by the hopes and promises of that religion which he

revealed. The favour of God is withheld from none, who do not abandon themselves; and, after sincere faith which cannot fail to be an operative principle, all virtue seems to consist in acting up to the spirit of that exalted being whom we acknowledge for our teacher and by whom we hope to be saved. While therefore we should guard against that sloth, which would make us satisfied with small advances in the christian life, and would prompt us to ascribe our deficiencies and sins to the imperfection of human nature, we must not, on the contrary, too readily despair under the pressure of trials, remembering that we have a high-priest who was tried like ourselves, and is touched with the feeling of our infirmities.

WORTH OF THE UNDISPUTED TRUTHS OF CHRISTIANITY.

IN the multitude of doctrines which Christians profess to derive from their religion, there are a few which enter into the composition of every system of opinion and faith. They are those which teach the existence, providence and moral government of a perfect Being, and the certainty of a future life. Although these truths are common to every set of religious opinions, they are by no means valued alike by every religious denomination. By the great body of christians they are hardly allowed to belong in a peculiar manner to revelation. They are not perhaps positively disowned as coming from that source, but as *christian* truths they certainly receive no due regard from the minds of those, who, divided into distinct and opposing sects, fasten all their attention upon those points and opinions which constitute the respective differences of religious faith. To value them aright, to estimate the importance of a revelation of God's moral character and man's future existence, requires a severe effort of mind, even from those who believe these truths to be the essential truths of christianity. For to have any thing like a just conception of their immense value, we must bring ourselves to comprehend fully what must have been the state of men's minds without the knowledge of them. But, as habitual believers in Revelation, we have become so accustomed to look upon the present state of things in reference to, and as inseparably connected with a future state, that we forget how entirely and exclusively this future state is a matter of revelation. It is the delightful employment of religious feeling to consider all the appearances of nature as intimating those glorious and benevolent designs which the gospel has disclosed. The first common

truths of revelation are connected with the objects around us by a thousand beautiful and affecting analogies. We stand among the works of God and listen to the echo which they give to the voice of his Son, until, as it grows louder and louder to our ears, we mistake it for a distinct, independent utterance. We are thus led to consider the certainly very equivocal intimations of natural religion as striking and decisive declarations, which must always have been as evident, as well to those who have lived without a revelation as to us; and we entirely lose sight of the fact that peculiar light and assistance are now enjoyed. And further. The truths to which we refer are so simple, they are stated so clearly and explicitly, they have so burst forth in the bare act of being revealed—the knowledge of them has become so diffused like light through our minds and throughout the community, that they have partaken of the nature of the commonest blessings—of a birthright, and we find it very difficult to conceive the state of a mind to which they are unknown. How must these difficulties in the way of acquiring a proper sense of the value of the simple truths respecting God and the immortality of man, as *revealed* truths, be increased in the case of those who have been brought to believe that certain other points are of paramount importance—to consider, for instance, the doctrine of three persons or distinctions in the Deity, as of far higher value than the revelation of God as the Father of his creatures—to esteem the belief that the happiness of a future life depends upon some kind of treaty or contract between these divine persons, to be far more important than the conviction that every one will be judged according to his works; and who, in short have accustomed their minds to the reception of doctrines, which, if supposed to be true, at once destroy the value of revelation, and almost make it a question whether the uncertainty of heathen darkness be not preferable.

Although it be thus difficult rightly to estimate the value and importance of the doctrines of our immortality and responsibility as doctrines of revelation, yet the obstacles in our way are not too great to be overcome. It requires indeed a strong mental exertion to tear ourselves away from all our present associations and stand in the situation of those who were without God and without hope in the world. But such an exertion will be successful. Its result will be to make even those who are disposed to consider the merest points of speculation and faith as of the highest importance, even such acknowledge, that although christianity do nothing more than make us acquainted with God and a future life, it is still of indescribable value, and it will not be left to be conceived that there are any other truths more worthy our heartiest acceptance.

Let us shut out for a moment the light of revelation. We shall then see if the objects in the midst of which we stand are of themselves luminous with those truths which it is most necessary for man to know. Can we of ourselves, without the assistance of our religion, learn the certainty of another life and the government of one perfect and Supreme Being?

The state of things in which we are placed is great and glorious. But in all its greatness and glory, it is subject to a continual and wide decay. Every thing grows old and vanishes. Our own species are exposed to the one great evil. Individual after individual, family after family, generation after generation disappear from the face of the earth, to be known no more forever. There is nothing which revolts at this universal sentence of death, but the secret desires of the human soul after a continued existence. But we know not whether these aspirations be any thing more than what must spring from that love of life necessary to our present being. And although we might at times, by our repeated contemplations, feel the intellectual principle within to be too noble, too exalted, too opposite to the dull inertness of material objects, to share a similar fate, yet all these feelings would be put to flight on the first near instance of our mortality,—when we should see our most intimate and respected friend fall at our side, beneath the blow of the universal destroyer, see all life and expression fade away from the countenance with which we had identified so much intellectual power, and the frame in which had dwelt the fulness of some mental faculty stop all its movements like those of a machine. Our most confident hopes could not stand before such near and appalling proofs of the total destruction of man.

And as it regards the providence of one God perfectly wise and good—how much should we know without the aid of Revelation? With this aid, we have become acquainted with the grand argument arising from the uniformity of design manifest throughout creation. Without it, we are in a world in which indeed the marks of one great and wise design are numerous, and we might probably be disposed to acknowledge the existence of one wise and powerful God, were it not that the evils to which we are constantly exposed, the pain and suffering of our condition,—were it not that these, heavy and frequent, oppose themselves to that one great truth. Sorrow and suffering come close to us—into our hearts, and the feelings they produce obviate the conclusions of the understanding. It is hardly to be supposed but that we should feel that dark and malignant influences were mingled with the providence over human things.

But how has been the fact? To our reasonable suppositions

of what man would be without some express revelation, the past fully testifies by showing us what he was. Unassisted reason has been confessedly unable to drive away the uncertainty that brooded over human condition. Men found themselves in a world full of the effects of some stupendous cause, not the decaying monuments of a departed power, but the instruments of some ever present but invisible energies. Every object became to them instinct with divinity, until, overcome by fear and superstition, they seemed to themselves to be in a vast assembly of gods; gods, whom they feared for their power, but who in every thing else, in their moral natures, were of like infirmity with themselves. How thoroughly debasing must have been those religions, whose support was fear, and the objects of which were beings superior to man in power and presenting in their characters the blackest deformities of human passion! Such religions did exist every where before the coming of God's messenger. While the imaginations of the ignorant consigned each thing in nature to the guardianship of a peculiar spirit, the existence of two ruling principles, good and evil, has been one of the last conclusions of philosophy. The enlightened, the more reflecting among the ancients encouraged the religion of the multitude. They regarded not the character of the popular superstitions so long as they furnished sanctions to civil government. In their own minds they gave up gods and men to the current of fate; or the superior being in whom they might believe, was of too elevated a nature to notice the imperfections and changes of this world. The common notion of a future state as a part of the prevailing religious systems was likewise encouraged. It is not to be denied that such a notion every where existed. The popular conceptions of a future state of existence were however sufficiently low and debasing in their nature to make a clearer discovery in the highest degree necessary. Still it is doubtful whether among the majority there did exist any firm and settled belief on this point. Whatever might have been their hopes and wishes, there was death before them, death in all its darkness and corruption. Take them at those seasons when a belief in a God and a future life must have been of inestimable value and when the strength of it may be tried. Enter the domestic circle just broken by death, but the light of hope and consolation is not there. There is a letter of Pliny's giving an account of the sudden death of the daughter of a friend. There are in it the expressions of the deepest sorrow, but not the slightest allusion to those invaluable consolations which a belief in another existence would have afforded. There is also a striking passage which shows the weakness of even the popular belief in a divine providence and a fu-

ture life, in the same author's description of the eruption of Vesuvius. In the horrors of that scene, he says '*Multi ad deos manus tollere ; plures nusquam jam deos ullos, æternamque illam et novissimam noctem mundo, interpretabantur.*'

With all this darkness and uncertainty enveloping his highest interests, man became the divided prey of superstition and scepticism. There were no promises of happiness, no motives to virtue. When we consider how peculiarly this was the case in that age in which it pleased God to reveal himself, we shall have some conception of the value of a revelation which bids man no longer acknowledge an alliance with the dust, but to consider himself as the child of an infinite and perfect being, the heir of immortality. Christianity comes with the most glorious attestations and reveals to us those ties which bind us to God and to Heaven. It addresses man as an intelligent, moral being, as possessed of those powers which he is conscious of possessing. Virtue and happiness are the great ends of human existence. And can any means be conceived of, better calculated to promote these ends, than the settled conviction of our relation to God as our father and judge ; and to eternity, as the future scene of our existence ? Christianity as revealing these relations set before us, it is true, but a few plain, simple truths. But they are all important, for to the influence of these truths alone, all the true happiness and virtue which are among men can be traced. In one form or another they bear upon every possible condition of our nature. They directly enforce and strengthen every obligation which we can be under to God, to man, or to ourselves. They are fitted to our moral nature. They speak to the consciences of men. As the means of happiness too, they present the most glorious views of man's nature and destination. They animate him in duty. They console him in sorrow. Now our friends may die ; and as we stand by their graves, the conviction of another state of being descends into the depths of our souls, under the most powerful weight of evidence. The truth of the declaration of another life is written in the moral purity of the characters of Christ and his apostles.

But if this be the nature of the truths under consideration, if they do so perfectly adapt themselves to human conditions and human wants, it must seem strange that Christians throughout all ages of the Church, have been so little disposed to acknowledge their true value ; that they have not only agreed in the importance of any truths rather than these, but have even allowed unbelievers to appropriate to themselves these great truths as the discoveries of reason, and have denied the Christian name to those who believed them solely on the authority of revelation.

The plain fact was this. Christianity when it came did not find men conscious of their necessities, in that precise state of suspense, anxiety and doubt, which would have led them eagerly to embrace these plain truths as incomparably the most important accession of knowledge which they could obtain. They were either given up to superstition or were following the phantoms of a false philosophy. The common principles of our religion did undoubtedly have great effect upon the characters and happiness of those who received it. Yet many of the first converts were disposed from the feelings and opinions cultivated previous to their conversion, to consider religion as a thing which must always be attended with a considerable degree of obscurity and mystery. Most of those who succeeded the apostles as christian writers were converted philosophers, men who believed that spiritual truths must ever call for the utmost labours of the intellect. The works of these men have been the sources of religious knowledge, through the different periods of the christian church. The simple doctrines of God's government and of a future life fitted themselves at once, and with the utmost ease, to the comprehension of all. But with a strong tendency to speculation and a love of mystery, men have looked for something striking,—something, which while it invited their notice would prove its claims to their respect and their faith by mocking all the efforts of their understanding. Now to whatever men devote their thoughts, to that they attach the most importance. It is of no consequence how trifling and insignificant the subject, which they consider, may be. It swells and increases under the continued contemplation of the mind. And all other subjects, no matter how important, lose all their weight and dignity. In this way men have been led to bow down to their own vain imaginations and to *despise* the truth; not absolutely to *reject* it, but to consider it of very little importance. The history of the christian church is unfortunately the most striking example of this melancholy perversion. The social obligations of men as children of one common father have been forgotten in the strife about points of no moment; and some nice metaphysical subtilty has been sufficient to choke the flow of the commonest feelings of humanity. The grand moral principles of christianity have been passed by, and mankind have devoted themselves to insignificant questions and idle speculations; and from these, and these alone, have arisen the sects and controversies which have thrown such a deep disgrace upon our religion. Christians, Protestant Christians at least, are constantly claiming simplicity as a characteristic of the faith. Yet they have not been satisfied with a steady performance of the duties resulting from its plain truths;

they have insisted upon the possession of some indistinct feeling or rapture founded on some inexplicable proposition. Yet there are moments when the magnified importance of these mysterious articles of faith sinks into nothing. There are seasons when God undertakes to teach men anew the value of the doctrines of his providence and government and man's future account. It is related that in the dreadful pestilence with which the city of London was visited in 1665, when the plague was at its most awful height, the people under one deep and unmingled impression of their accountableness to a supreme Judge, rushed into the temples of God in one indiscriminate multitude. The nice and petty distinctions of religious faith were forgotten, and their hearts were melted down and poured out in one tide of humility and prayer upon the altar of God. But one of the first evidences of the diminution of the pestilence was the splitting of them into their old religious parties. As the sense of a common frailty and dependance was weakened, the division lines of the sects began to appear.

But there are other ways by which men may be brought to recognize the importance of those truths which Unitarian Christians deem the great essentials of Christianity. When men have been called to maintain the truth of our religion against the assaults of unbelievers, they have been taught what were the true principles of the system they defended, and their value. This striking and well known fact has thus been concisely stated. 'As the opposers of the Gospel have frequently had recourse to arguments *ad hominem*, and have taken advantage from modern systems and from the writings of Divines of this or that persuasion; so the defenders of Revelation have often found themselves under a necessity of reducing things to the venerable Christianity of the New Testament, and of adventuring no farther; and of declaring the rest as not essential to the cause and to the controversy.'

In the gradual improvement of the mind, mankind will at last learn that plainness and simplicity, not obscurity and mystery, are the characteristics and recommendations of truth. Every one sees that the proposition that all men are born free and equal is a very clear and simple one. But clear and simple as it is, men have for some time felt that it is of the utmost importance too. There is but one country where the attempt to make it a practical truth, to adjust it to the common relations of life, has yet proved successful. And here the event was gained by a loss of human blood and happiness not to be calculated. Other nations it is feared have yet to pay a similar price. And although enormous corruptions of religion are at this age uniting with human

passions in the violation of the rights of mankind, yet it is to be hoped the primitive purity of religion is to be restored at no such bloody cost;—that reason will gain for the simple truths of Christianity the universal acknowledgment of their supreme value and importance, with all the blessed effects of such an acknowledgment, at no other sacrifice than that of creeds and formulas of faith.

TO THE EDITOR OF THE CHRISTIAN DISCIPLE.

SIR—I send you another extract from Gisbert's Christian Eloquence. The title of the chapter is *De la Popularité de l'Eloquence*. By the word *Popularité*, for which our language has no corresponding term, and which I have translated by the phrase *a popular manner or style*,—he means; a style of thought, sentiment and expression entirely adapted to, and within the reach of the *people*—i. e. the great body of the community, the majority of our congregations. This is a signification a little foreign from the usual sense of our word *popular*; but I have been obliged to adopt it for want of a better. I infer indeed from a remark of L'Enfant, that the author has given rather a novel sense to the word in his own language—'Il se déclare,' says he, 'pour la *Popularité*; c'est son mot—mais c'est une belle popularité que la sienne.'

I have abridged the portions of the chapter which I now send, omitting some unimportant digressions, and especially two very long examples from Chrysostom. Such as it is, I hope it may be neither unacceptable nor useless.

ON THE POPULAR STYLE IN PREACHING.

How little understood among preachers is the true popular style of eloquence! I speak of the most distinguished, and those of the greatest reputation. They have all the other requisite qualifications of an orator. What they say is always sensible, always christian, and they make use of a pure, elegant, dignified style. What do they want then? A manner suited to affect the common people. Between the preacher and the hearer, it often happens that there is no intercourse, no sympathy. The preacher is elevated into a superior region, while his hearers are seated in regions far beneath him. Every thing which he says is beautiful, all that he says is scriptural; but nothing that he says is within the capacity of the people.

What do the people make of such preaching? They listen,

they are struck with the musick of the voice, the beauty of the gesture, the spirit of the declamation; sometimes they go further, they admire, they applaud. But what do they admire? what do they applaud? that is what they know nothing of.

It was said of a famous preacher, that he was a river of eloquence; but a river which always flowed above the heads of his hearers; not the least little rill descended to the understanding or to the heart of the multitude. All admired him; few understood him.

It is not for the people to raise themselves to the preacher: the preacher must descend to the people. The prophet Elisha fitted and proportioned himself to the widow's son, whom he wished to raise to life; in like manner, accommodate yourself to the understanding of the people, whom you wish to raise from the death of sin to the life of righteousness.

To prove one an eloquent man, it is not enough that he appears so to the court, he must appear so to the city—I might say to the village. The most certain proof is, that he appears so to the multitude.* For it is the multitude which is the most certain judge of perfect eloquence. The perfection of eloquence is seen in the impression which is made on the mind and heart. And whenever the multitude is thus touched and agitated, it is evident that the orator has done all which eloquence is capable of doing.

The office of eloquence is comprehended in these three things,—to instruct, to please, to move. To know how and by what methods to effect all this, belongs indeed only to masters of the art; but to decide whether it is actually done, belongs to the public, to the multitude,—from whose decision there lies no appeal.

A preacher is addressing a large audience; all are attentive to his words; a deep and expressive silence pervades the assembly; the discourse meets their approbation, receives their warm assent, produces an emotion of indescribable pleasure, and binds the attention by a secret charm, as if by an invisible chain. They sadden, they weep, they rejoice,—they feel shame, repentance, admiration, fear,—they are moved, agitated, transported. What would you have more? and why would you hesitate to pronounce him a great preacher? To ascertain first the opinion of men of taste? But do you not know that men of taste and the multitude never differ on the question of real eloquence?†

* *Id enim est summi oratoris, summum oratorem populo videri. Cic. de orat.*

† *Quid est quod expectetur docti alicujus sententia? Quod enim probat multitudo, hoc idem doctis probandum est.*

Hoc specimen est popularis judicii, in quo nunquam fuit populo cum doctis intelligentibusque dissensio. Cic. de or.

It is by the sounds which the instrument sends forth, that we judge of the skill of him who touches its strings. And just so it is from the emotions which the discourse excites, that we judge of the merit of the preacher. It is not even necessary to hear him; it is sufficient just to observe, by a glance over the assembly, how he is listened to.

When Crassus and Antony were contending for the supremacy in eloquence, if you had put the question to the Roman people which was the greatest orator; they would either have hesitated between the two; or some would have said it is Crassus, and others, it is Antony. But I venture to assert, says Cicero, that not an individual could have been found to prefer Philip, though a most polished, sweet and agreeable speaker. If you inquire at Paris whether Bourdaloue be not one of the first preachers in France, all Paris would reply without hesitation or exception, that he is. So true is it, that he is the great preacher, who is such in the estimation of the multitude.

You will ask me then, do you make no difference between an intelligent hearer and him that is not so? A very great one,—and I have already stated it. The educated and enlightened hearer not only finds himself affected, pleased, excited; but he perceives at the same time by what secret springs the orator produces these different effects; while to the uneducated hearer, it is all a hidden mystery. He feels indeed at the bottom of his soul, the same things which have affected the other; but he has no conception of that process of art by which the effect is produced. In a word, the intelligent hearer judges of the orator's merits by his feelings and by his knowledge; the ignorant by his feelings only. But they come to the same conclusions, and the judgment of the one is as infallible as that of the other.

It is plain then, that you never can be a good preacher, so long as you appear so only to the men of education and taste. These do not constitute the multitude, whose favour alone can adjudge the glorious title of a real orator. Cicero was so sensible of this, that he said; In other matters I desire the approbation of the learned; but in eloquence give me that of the people.

When Antimachus, the poet, was one day reading one of his works to a large number of persons assembled together, he perceived at length that they had all left him but Plato. No matter, said he, I will read on; Plato himself is audience sufficient. He was right. A poem is not a work within the capacity of every one; it is above the intelligence of ordinary minds; it is designed for the approbation of a few; but a discourse formed by the rules of rhetoric, a sermon, ought to be adapted essentially and entirely to the information and the feelings of the people.

If Demosthenes had suddenly found himself in a like situation, deserted while speaking by all his hearers but one, though that one had been Plato, yet, believe me, his speech would have failed him, and he would have broken off his harangue at once. It is the multitude that is harangued, it is the people that is preached to ; and it is consequently necessary that the discourse be such as they can understand, relish, approve and even applaud.

On this ground I lay it down without hesitation as an important maxim, that one is no orator who has not attained what I have called the popular style—because it is essentially his office to speak to the people, and his purpose always to speak what is adapted to persuade.

If his duty were only to speak to a small select number, of a very refined and critical judgment, perhaps he might dispense with the popular style : but he is designed for the people. This is what the preacher should never lose sight of in the composition of his discourse ; he ought to be continually saying to himself, it is the people whom I am to address.

When we thus say, the *people*, we mean the majority of mankind ; not only those who are of obscure birth, and of a mechanical employment ; but likewise all who have not applied themselves to study or science, all who have neither much understanding, nor very great penetration, nor very refined taste ; all these are the people. How large a part of the people, then, is oftentimes made up of the most noble and splendid of the auditors !

Beware of forming false ideas of this popularity, without which one cannot possess true eloquence. Do not imagine that it consists in being low and creeping ; there is an infinite distance between the popular and the mean style. There is nothing mean, nothing vulgar in the christian pulpit ; all there ought to be great, noble, dignified ; every thing should accord with the majesty and greatness which become the ambassador of Christ and the minister of the Gospel.

Neither is it a coarse vulgar style, without elegance or taste. Popular eloquence is an equal enemy to what is coarse as to what is grovelling. Elegance belongs to it, and it loves ingenious thought and refined sentiments. A preacher badly educated makes use of expressions taken from the dregs of the people, modes of speech which betray his low origin ; he fills his discourse with comparisons and similitudes drawn from objects which present to the mind low and vulgar images ; he expresses himself with impoliteness and rusticity. Should you say that such a preacher has the popular style ? Say that he is low, that he

is coarse, that he is clownish ; say that he is the preacher, not of the people, but of the mob ; and you will do him justice.

Nothing can be more erroneous than the notion which some preachers form of the popular manner. Provided that they give themselves certain airs of familiarity in the pulpit, and assume a free colloquial tone ; provided that they come down to an equality with their hearers, and speak in a careless off-hand way, they call that, the true popular manner. They mistake ; this familiar style, this free and easy way, is not at all suited to the gravity and dignity of christian eloquence.

The popular style, again, is not the same with the simple. A preacher may have the one, without the other ; with this difference, that his style may be simple without being popular, but it cannot be popular without being simple.

It is with simplicity in discourse, as with simplicity in the intercourse of the world. We call a man simple in his manners and behaviour, who knows neither duplicity, nor disguise nor imposture ; a man who has nothing affected, nothing glossed over, or made up about him. If your discourse is of this character, it has all the ingredients of a charming simplicity.

In order to full success, it is necessary to unite together several different kinds of simplicity : Simplicity of design, and of style, in embellishment and in argument. Care must be taken to avoid the bad taste of those preachers, who bring together, in a confused and undigested mass, every thought that occurs to them, and take every thing to be good, provided it only fills out the discourse. This mixture of heterogeneous matter is fatal to every thing like simplicity.

Where will the preacher find models of this lovely, but noble and majestic simplicity ? Where can he find more perfect than in the discourses of Jesus as recorded in the gospels ? Who has ever spoken more sublime truths, and who has ever spoken more simply ? The other books of scripture, divine as they are, make no approach to it.

What then is this popular manner ? And what shall we say constitutes this noble, elevated, grave, dignified, simple, refined popularity of speech, without which no discourse deserves to be honoured with the name of eloquent ? It consists in the preacher's conforming every thing he has to say to the common and ordinary manner of thinking and feeling, as it prevails among the generality of men. Aim at this conformity ; express things as people feel them, and as they commonly feel them ; you will then be on the high road to the popular manner.

Some preachers imagine they have accomplished a great object, when they say things which nobody but themselves would

ever have thought of, and express them in a manner which no one would expect. It would seem that such men are inflated with the pride of the Pharisee. Thanks be to God, that we are not as other men are; we do not think like them, we do not speak like them. But they have fallen into the most deplorable error, the most ruinous and extravagant mistake.

Let it be then your chief care, your main ambition, to think as other men think; to feel and speak as others feel and speak: so that every one who hears you might say, I should have treated the subject exactly as the preacher did, he made use of the very expressions that I should have chosen. When you have reached this, you may boast upon good ground, of having attained all that is the most difficult, and at the same time the most beautiful, in eloquence.

There are certain sentiments and feelings upon every subject which are common to all men. Make it your study to discover and unfold these. Ask yourself, what would all men think upon this subject, if they followed the light of their reason; how would they feel, if they gave themselves up to the natural emotions of their hearts? They would think and feel thus; let such, then, be my thoughts and feelings.

There exists among men a universal reason, from which these common sentiments and feelings derive their origin, which belongs to all times, to all places, and to all men; which never changes, but is forever the same, partaking in a manner of the immutability of the infinite knowledge of the supreme mind, of which it is a ray and emanation. Whatever, in our discourses, shall be conformable to this universal reason, will be always good and beautiful, and equally agreeable to the taste of all nations and of all ages. This is that superior and reigning reason, which the orator should consult, and from whose immense resources he should draw every thing he has to say, and the manner of saying it.

It is not the taste of one nation or of one age which should be your guide. Particular tastes, whatever prevalence they may have, are sometimes excessively bad, and thus we find them pass by like the occasional torrents of spring time, or rather, like the fashions which are constantly changing and succeeding each other. To-day one mode of preaching is in fashion, to-morrow another. He who strives to accommodate himself to these different tastes, and roll round with the times, loses himself in the attempt, because they are particular and occasional tastes; but he never goes astray who follows the universal taste; this is subject to no change; it is not a fashion: it is essentially and necessarily a good taste, because it is founded on that universal reason, which is as sure and infallible, as it is unchangeable.

Let this then be the principal study of the christian orator. Whenever he would compose a sermon, he should begin by searching deeply into the minds and hearts of his hearers, to discover what each thinks and feels on the subject before him. These ideas and feelings exist in the hearer, but without being perceived by him, because they lie in his mind indistinctly, undefined. But as the preacher proceeds to develope them, the hearer opens his eyes,—he becomes conscious of the existence of a thousand things, to which he had never before given his attention. I did not think of it, he says to himself, but so it is. It is a source of exceeding pleasure to him, to have the preacher thus take him by the hand, as it were, and go on with him from thought to thought, from feeling to feeling, while he finds within himself an echo to every thing he hears.

The sun does not create the colours of the objects on which it shines; it only renders them visible to the eyes of those who gaze. So it is with the skilful preacher. He does not produce in his hearers new ideas or new feelings; he only brings out, awakens, renders sensible, those which are already there. As soon as the preacher makes a remark, the hearer assents and acknowledges it as his own; he subscribes to it at once, because his mind and his heart bear loud testimony that it is true.

It is the part of perfect eloquence never to suspend or interrupt this internal assent, this secret *yes*, with which the soul declares its conviction and assent. Then, every thing persuades, every thing convinces; nothing is said in vain. The hearer cannot resist the force of what he feels to be true; and it is not so much by what the preacher said, that he suffers himself to be persuaded, as by his own mind and heart, which say the same things.

This sympathy of the hearer with the preacher, this mutual and reciprocal testimony which they render to the truth, the one in proposing and the other in assenting to it, this it is which renders christian eloquence always victorious. To say the truth, it is only such preachers that ever make deep impression, and effect the reformation of men; because it is only such that possess the secret of effectual persuasion.

It is not enough, however, for the good preacher in this manner to select his subjects and his thoughts; he must further take care to express them in a manner accommodated to the common mode of expression.

If you would excel in this manner, never make use of any word which is not common, which is not in use in the actual intercourse of life. Every far fetched expression, every phrase too curiously culled, of too new a fabric, and which has not received

the stamp of custom, ought to have no currency in the dominions of true eloquence.

Do not adopt the bad taste of the Roman orator who sought to be very refined in his selection of words, and imagined that to speak well, was to speak in language that was very little used: *recte loqui putabat esse, inusitate loqui*. Remember that custom always has been and ever must be the sovereign mistress of language, to which it is necessary implicitly to submit. I do not say, that every word which is in common use may be admitted into your preaching; for there are low and vulgar words, which should be absolutely banished from it; but none which is not common must be admitted.

Further still: make use of no figure or mode of expression, which is not, as I may say, an ebullition or sally of nature herself. Study to discover in what sorts of figurative diction and forms of speech nature expresses herself in her various situations, and learn to express yourself accordingly. You will thus present faithful copies of the common modes of thinking and speaking, and so cannot fail to adapt yourself to the understanding and sympathy of the people.

We meet with preachers, however, who, by their modes of expression, take out of the reach of the people the things of all others in the world best adapted to affect them. By refining and subtilizing, and affecting to speak in an extraordinary way, they so denaturalize the thoughts they present, and in a manner destroy their identity, that the hearer comprehends nothing of them, and recognizes in them no single natural feature. I know nothing that more unfits a man for the pulpit than this refining and quintessence-hunting spirit.

TO THE EDITOR OF THE CHRISTIAN DISCIPLE.

SIR—I have translated the following extract from Heinrichs' *Proiegomena* with the hope that it may be interesting and useful to readers of the Disciple. It is, I think, a lucid exposition of the character and design of the Epistle to the Hebrews. It is not to be expected that every sentiment expressed in it will be universally approved; but there are probably not many, who will not receive from it a more satisfactory insight into the contents of this most difficult part of the New Testament.

ON THE CHARACTER AND DESIGN OF THE EPISTLE TO THE
HEBREWS.

Translated from Heinrichs' Prolegomena.

THE leading, if not the only motive of the Apostle in the composition of this epistle, was the fear that the Jewish converts whom he addressed, would desert the standard of the new religion, under which they had enlisted. This fear was founded on two considerations. One was, that they were beset with doubts whether the new religion supplied by its excellence the loss which they seemed to have sustained in giving up the religion of their ancestors,—the religion held sacred by Abraham, and all their venerable countrymen, to whom their minds were continually recurring. The other was, that they were obliged to encounter the severest calamities and persecutions, which were likely to have the greater effect upon minds already wavering, or inclining to the same course to which these persecutions were designed to compel them. Neither of these facts is surprising. For the new doctrine could not boast of being introduced by the immediate agency of angels, or by those magnificent and sublime appearances of nature, in the midst of which they gloried that their old religion had been delivered by the venerable Moses on Mount Sinai. They could not now receive the same delight as formerly from the solemn grandeur of rites and ceremonies. They had no splendid temple, no high priest, no sacrifice. Nay: they beheld a new master of the humblest origin, suffering in his life the most cruel pains and indignities, and closing his career by an ignominious death. Is it strange that they were slow in recognizing in him the authority of one, whom they were to regard as a messenger from God, whom they were to venerate more than Moses, the prophets, and the angels, to whom, in fine, they were to pay divine respect and honour, as the true Messiah promised to their fathers?

What chiefly occupied and agitated their minds, however, was an anxious concern lest, now that sacrifices were abolished by the new religion, and no other way was apparent to them of appeasing the anger of God, the number of their sins should increase to such a vast amount as to provoke the divine vengeance, and expose them to awful punishments in this world, and greater in that which was to come. This fear filled them with doubt, solicitude, and distress; and it was now not merely springing up in their minds, but had taken deep root in them. At the same time they were surrounded by Jews, who were indignant that they had betrayed the cause of their most sacred law, the law of their ancestors.

Of these Jews, some were continually representing to them the splendour of their high priests and of their sacrifices; and reproaching them with having foolishly deserted these glorious scenes. Others were more violent; and by accusations, by plundering their goods, by bonds, and other methods of cruelty endeavoured to render their lives miserable. These afflictions, however, they had learned to bear, and to account as nothing, ch. x. 34. Their virtue and constancy had been confirmed by enduring trials. But they could not help being stung with the incessant, taunting representations of the splendour and dignity of the religion of their ancestors; they could not bear to be pointed at and ridiculed as deserters, apostates, betrayers of their most sacred law; and there was reason to fear that they would voluntarily renounce that religious community, of which they had recently become members. In my opinion, they would have renounced it, had not the apostle given them timely admonition by sending this epistle to all the churches.

To admonish his readers with effect, in this critical state of things, would be, he was aware, an extremely difficult task. He was obliged to use, at the same time, the language of instruction, of reproof, of consolation, and of admonition. The minds of his readers were to be gained over by methods entirely foreign to our times. He was convinced that he could effect little or nothing, should he attempt, by arguments drawn from the schools of the philosophers, to prove the christian religion to be our kindest friend, the guide of life, the parent of good morals, the guardian of virtue. He felt the necessity of pursuing a different path; and of making use of other methods of conviction, and other topics of consolation. It was necessary that he should institute a comparison between the new religion and the old law which they had renounced; estimate it on the principles of the latter, and make it evident that the old religion could boast of no excellence which did not belong to the new; and that it was in many respects far inferior to it in the grandeur and sublimity of the objects it presented to view. It was incumbent on him to shew that the new religion was introduced by a messenger divinely commissioned, not only the interpreter of the sacred writings, but superior to other messengers of God, angels, prophets, &c. the Messiah, the son of God, exhibiting, as in a mirror, the image of the divine perfections. He was to shew that the sufferings of the founder of the new religion were his glory, rather than his disgrace. He was to make it appear that the new religion, too, could boast of its temple, of its sacrifice, and of a higher and more perfect chief priest, who had a mild and merciful disposition—who was not unwilling to help the infirmities of men. Above all, it was ne-

cessary to eradicate that capital, deeply rooted error, that no method was secured, after the abolition of sacrifices, by which pardon could be obtained. This he does by assuring them that the favour of God was recovered by the death of Christ, as by a sacrifice. In one word, it was necessary that the apostle should convince them, *that in rejecting their old religion and accepting the new, they had received no injury—they had sustained no loss; but that, on the contrary, they had gained many immense advantages; that they had professed a religion, which scarcely deserved to be called new, since it was adorned with the same beauty, and bright with the same majesty as the former; and also promised rewards similar to those, which they expected from the Jewish dispensation, but far more glorious and sublime.*

These points were to be illustrated. And the most ingenious author of the Epistle does illustrate them, and fulfils his difficult office with prudence as well as zeal. The course he pursues is, first to prove that Christ is higher than the angels, ch. i. ii. and secondly, that he was superior to Moses, the high priests, &c. and performed sacerdotal offices of much greater efficacy and value than the old: and finally, he closes the Epistle with exhortations suited to the condition and circumstances of his readers.

The Apostle begins with demonstrating the superiority of the Christ to the angels.* The reason of this course was the fact, that the Jews boasted not a little of the immediate agency of angels in the promulgation of their law upon Sinai. And by the word angels I understand, not lightnings, nor any remarkable phenomena of nature; nor yet prophets, the divine messengers, and interpreters of the divine oracles; (though the word is sometimes used in both senses) but real intermediate beings between God and man. Since it can be abundantly proved by a variety

* It is not necessary to infer from this that the Author of the Epistle believed Christ to be higher than the angels in any thing besides the dignity of his character and office. A Jewish writer of that age would have no scruple in asserting *an acknowledged human being* to be higher or more excellent than angels. Schoettgen, an eminent rabbinical scholar, remarks in his note upon Matthew xxii. 30, 'The Jews ascribe greater glory to men than to angels, both in this life and the future.' He says again 'The Jews ascribe a far higher excellence to the blessed than to angels; because though frail men, they have overcome evil desires.' The following quotations support his assertion. Tanchuma in Talcut Simeoni fol. 271. 1. et Talcut Rubeni fol. 176. 2. 'Vide quod Deus S. B. Israelitas plus amet quam angelos ministeriales, Quomodo vero? Resp. Illi superiores dicuntur et Israelitae quoque sic dicuntur. q. d. Ps. 113. 20. Laudate dominum angeli ejus. Angeli dicuntur sancti Dan. iv. 17. 'Et in verbo sanctorum postulatum est; Sic et Israelitae Lev. xix. 2. 'Sancti eritis.' Et quisnam magis amatur? Resp. Is quem deus praesentiasua honorat. q. d. Ps. 82. 1. 'Deus constitutus est in congregatione Dei.' In another place, 'Sapientia justorum temporibus Messiae major erit quam angelorum ministerialium.' (Translator.)

of passages, that the Jews of that age held the opinion that angels were instrumental in the delivery of their law.*

To prove that Christ excelled Moses in dignity and honour was a matter of inferior necessity; since the Jewish converts complained not so much of the author of the Religion, as of the want of all those circumstances, which might give dignity and splendour to the external form of the religion. Yet as Moses was held in such veneration by the Jewish nation it was not useless just to glance at this topic; as in the very beginning of the Epistle he had pointed out the superiority of Jesus to the prophets, who stood nearly as high as Moses in their estimation.

The readers of this Epistle, who had just renounced the splendour of the Jewish ceremonies for a new and simple religion, must have been filled with painful emotions, when they saw that all that grandeur, which had formerly so powerfully affected their minds, had entirely vanished—the temple, the altar, the sacrifices, the priests, and the most eminent of all—the highpriest, whose dignity and authority amongst the Jews were almost indelible.† What difficulties were to be surmounted by the Apostle in persuading his readers that none of these circumstances was wanting in the new religion? What important and beneficial consequences had he a right to expect from the successful performance of this task? What could be better adapted to give them consolation, and to arm them with fortitude to endure their calamities? Will any one then blame the author, and not rather consider it as a mark of his good sense, that he dwells long on this topic, and places it in a great variety of lights? Who will be surprised that he recurs so frequently to the ancient ordinances of the Jews, their rites, their ceremonies—that he not merely glances at them at the threshold, but penetrates with his readers into the inmost sanctuary, the most sacred recesses; that, by various metaphors, and a long continued series of connected allegories, he demonstrates the immense superiority of Christianity over their old religion in all those respects; since the latter presented only the shadow of the good things introduced by Christ; whilst from the former flowed real blessings, substantial rewards, as from a most copious fountain. How for-

* Luke seems to allude to this notion in Acts vii. 53. See Krebs from Josephus. Comp. Gal. iii. 19. and Wets. upon the passage. There is an explicit passage in Josephus Ant. 15. 5. 3. 'We having received the most excellent and holy doctrines from God by the instrumentality of angels.'

† He sometimes possessed power equal, or superior to, that of kings: like the Roman Pontifex. Philo (De legat. ad Caium p. 1031. C.) says, 'the Jews consider royalty inferior to the priesthood; and think the office of highpriest as much higher than that of king, as God is than man.' And De profug. p. 466 B. 'We say that the highpriest is not man but the divine Logos.' Comp. Joseph. against Apion b. ii. ch. 21.

cibly must these considerations have struck the minds of his readers? This is the most noble and the most difficult part of the Epistle; and most remarkable for copiousness of Jewish learning, subtilty of argument, and for a fanciful use of words. But the most striking feature of all is the constant and finished image, by which Christ is represented as a high priest, and his death as a sacrifice for our sins; a sublime figure, and, allowing for the peculiar opinions and circumstances of the persons addressed, a very suitable one. It is a subject of regret that this part of the Epistle has been so much confused by observations of supposed importance in polemic theology; or buried under a load of superfluous notes relative to the Hebrew ritual.

Such were the principal things to be illustrated by the author of this Epistle. But he is ever intent upon his main purpose of consoling and admonishing his readers, and exciting them to approve themselves to God the faithful, obedient, persevering professors of that religion, whose author was higher than the angels, and far superior to Moses and the prophets. He exhorts them to fear no afflictions—to suffer themselves to be driven from the strong hold of their faith by no assaults of calamity: since they were not to consider calamities as punishments from an angry judge, but the dealings of a most merciful father, cherishing towards us the most tender regard. For in this school of affliction their virtue might be confirmed, their minds strengthened, and their constancy increased. These and similar exhortations are profusely scattered in various parts of the Epistle. They are not merely collected together at the end, but glow like flowers on almost every page. It is, therefore, in my opinion, incorrect to divide this Epistle into two parts, one doctrinal, the other hortatory; which is the usual arrangement in the Epistles of St. Paul.

When one considers the immense and somewhat dangerous field the author was to traverse, and the manner in which he has done it, he cannot but admire the extreme ardour with which he hastens to the end proposed, and the caution and circumspection with which he selects his paths. It is of no consequence whether you ascribe this to the genius and spirit of the age, or to the skill and care of the writer. Every one, I think, must confess that he compared what Christianity teaches with the ancient Jewish ceremonies with great ingenuity; and made it plain that the new religion was inferior to the old in none of those advantages, in which the latter gloried.

MISCELLANEOUS COLLECTIONS.

‘THE sources of all vice are our inferior propensities and appetites, which, though in themselves natural, innocent, and useful, cannot but, in our present state, interfere with reason, and remain to influence us, as well when they cannot be lawfully gratified, as when they can. Hence it comes to pass, that we often actually deviate, and that the reflecting principle is found in men, in all degrees of proportion to their lower powers and desires. Our only sound and healthy state is that, in which our reason is pre-eminent, and all our other powers obedient to it. *Goodness* in men is this state restored and established. It is the power of reflexion, raised to its due seat of direction and sovereignty in the mind; conscience fixed and kept in the throne, and having under its sway all our passions and desires. The least it implies is some predominancy of good affections and superiority of virtuous principles in us, above all others. *Wickedness* on the contrary is the subversion of this original and natural state of the mind, or the prevalency of the lower powers in opposition to the authority of reason. It implies the inferiority of good principles to others within a man; a greater attachment to some particular objects than to truth and righteousness, or such a defective regard to virtue as is consistent with indulging, *in any instance, known guilt*. It is the violent and unnatural state of the mind; the deposition of reason and the exaltation of appetite; the death of the man, and the triumph of the brute; slavery in opposition to liberty; sickness in opposition to health; and uproar and anarchy in opposition to peace.

‘If then we would know our own characters, and determine to which class of men we belong, the good or the bad; we must compare our regard to everlasting truth and righteousness with our regard to friends, credit, pleasure and life; our love of God and moral excellence with our love of inferior and sensible objects, the dominion of reason with the force of appetite, and find which *prevail*. Till the rational part gets the victory over the animal part, and the main bent of the heart is turned towards virtue; till the principles of piety and goodness obtain in some degree the supremacy, and the passions have been made to resign their usurped power, we are within the confines of vice and danger and misery. There is too much reason to believe, that many many deceive themselves by concluding that since they possess worthy qualities, and feel the workings of good principles, since

they love virtue, and hate vice, and do perhaps much good, they can have little reason to distrust their character; not duly considering what is here insisted upon, or that what they ought chiefly to attend to, is the *place* or *degree* of these principles in *comparison* of others; and that it is not those who hate vice, but those, who hate it above pain, dishonor, or any thing whatever; nor those, who love virtue, but those, who love it above any thing that can come in competition with it, and possess a supreme regard to it, who are truly the virtuous and good. It is a common observation, that it is the *ruling passion* that denominates the character. The ruling love of power, fame, and distinction, denominates a man ambitious, the ruling love of pleasure, a man of pleasure. And in like manner, the ruling love of God, of our fellow-creatures, and of rectitude and truth, denominates a man virtuous.

Price on Morals.

[The following extract from the life of Bishop Porteus, exhibits in an interesting light the benevolence, which was a conspicuous trait in the character of that excellent prelate; and furnishes an affecting instance of the hardships and distresses of many of the poorer clergy of the English establishment.]

‘TOWARDS the conclusion of this year, 1778, the Bishop [then Bishop of Chester,] had an opportunity of very highly gratifying his own feelings, by being enabled to relieve the distress of a poor clergyman in his diocese, whose situation and circumstances were made known to him in the following letter.

‘MY LORD—Impelled by a gloomy fit of reflection (and many I have, God knows) on my condition, I prostrate myself at your feet, imploring, in the humblest manner, compassion and regard. If distress has eloquence, and may be permitted to plead, I have, alas! but too powerful an advocate in my favour.

I am, my Lord, the Curate of Wood-Plumpton, near Preston, where I have served as such for about forty-two years successively, and led withal an obscure contemplative life. I am now in the sixty-seventh year of my age, and have brought up six sons and six daughters to men’s and women’s estate, and am grand-father to twenty-seven children. *All my annual income is only something more than forty pounds.* I had a small tenement here, that came by my wife, but as I had contracted small debts, time after time, in so long a series of family occasions, have sold it to discharge those engagements; so that my bare salary is all that I

now enjoy for the support of my family, and *such is the indigence I am reduced to at present, that were it not for religious prospects, I should be wretched beyond the utmost energy of language to express.* Although poverty and old age together be but a mortifying fate, yet as to any personal misery, I hope I could defy it to touch me with impatience. But, oh! my Lord, the thing, that enervates all my fortitude, and cuts me to the heart, is, to see my poor family in want, and to be a spectator of their misery without the power of relief.

As you may have the direction of some charities, be pleased to use your influence in the case of

Your Lordship's faithful servant,

MATTHEW WORTHINGTON.'

'It will be easily imagined,' continues the biographer, 'that a letter, such as this, written with all the pathetic eloquence of undissembled distress, could not fail to make a strong impression on a feeling mind. The Bishop was exceedingly struck with it, and immediately opened a subscription, towards which he contributed largely himself, as a temporary relief; soon after which, a vicarage in his gift becoming vacant by resignation, he immediately presented it to Mr. Worthington. I have related this occurrence, not only because it is in itself an extremely interesting one, but as it makes a very prominent feature in the Bishop's character. I have never seen any one, who appeared to me to possess, in a more exalted degree, the true spirit of beneficence. It came warm from his heart, unchecked by cold calculation; whilst the good he did became doubly valuable by his manner of doing it.'

Hodgson's Life of Bishop Porteus.

'CHRISTIANITY has in every age produced effects on thousands and tens of thousands, whose lives are not recorded in ecclesiastical history; which, like other history, is for the most part a register of the follies, the vices, and the quarrels of those, who made a figure and noise in the world. Socrates, in the close of his work, observes, that if men were honest and peaceable, historians would be undone for want of materials.'

Jortin's Remarks.

'THE divine, who spends all his time in study and contemplation on objects ever so sublime and glorious, while his people remain uninstructed, acts the same part the eagle would do, that

should sit all day staring at the sun, while her young ones were starving in the nest.'

Dr. Horne's Essays and Thoughts.

DISPUTATION.

Two learned physicians and a plain honest countryman, happening to meet at an inn, sat down to dinner together. A dispute soon arose between the two doctors on the nature of aliment, which proceeded to such a height, and was carried on with so much fury, that it spoiled their meal, and they parted very much indisposed. The countryman, in the mean time, who understood not the cause, though he heard the quarrel, fell heartily to his meat, gave God thanks, digested it well, returned in the strength of it to his honest labour, and at evening received his wages. Is there not sometimes as much difference between the *polemical* and the *practical* Christian?

Horne's Thoughts

HONESTY.

'HONESTY,' says Dr. Rees in his Dictionary, 'is a plant supposed to be possessed of eminent medical virtues; but it hath not the fortune to be received into the *shops*.' The doctor is giving a grave description, but his words, says Horne, admit of a humorous sense.

'CHRISTIANITY, reduced to its principles, is more plain and simple than is commonly imagined, and is calculated for general utility.

When the first teachers of the Gospel, the apostles of Jesus, died, their authority, in a great measure, died with them, and devolved not upon their disciples;—but it still lives in their writings.

Christianity, though so much of it ever subsisted as to distinguish it advantageously from Paganism, Judaism, Mohammedanism, Deism, varied considerably, and adopted several disagreeing non-essentials, according to the times, and the people who entertained it.

A clear and unpolluted fountain, fed by secret channels with the dew of heaven, when it grows a large river, and takes a long and winding course, receives a tincture from the various soils through which it passes.

When Christianity became a bulky system, one may trace in it the genius of the loquacious and ever-wrangling Greeks; of the enthusiastic Africans, whose imagination was sublimed by the heat of the sun; of the superstitious Aegyptians, whose fertile soil and warm climate produced *monks* and *hermits*, swarming like animals sprung from the impregnated mud of the Nile; and of the ambitious and political Romans, who were resolved to rule over the world in one shape or other. To this we may add the Jewish zeal for trifles, arising from a contracted illiberal mind; the learned subtilty of the Gentile philosophers: and the pomp and ceremony of Paganism.

As soon as Christian societies began, debates began, and, as soon as Christianity was by law established, debates grew more violent. It is not in the wit or in the power of man, or rather, it is an impossibility, to prevent diversity of opinions, since this is the unavoidable result of human imperfection and human liberty, and is not to be removed, unless we had more light or less agency.

It is related of a grave Roman magistrate, that when he came to Greece as proconsul, he assembled together the philosophers at Athens, the head quarters of wit and logic, and told them that he was much concerned at their dissensions, and advised them to agree at last in their opinions, and offered them his authority and assistance to unite and reconcile them: upon which they all agreed in laughing at him for his pains. Cicero de Leg. 1. 20.

Councils after councils convened to settle the differences amongst Christians; and sometimes they met so frequently, that they might be called *quarter-sessions* as well as *councils*. But Gregory Nazianzen, a man of learning, a Christian, a bishop, and a father of the church, has told us, that, for his part, he chose to avoid all such assemblies, because he never saw any that had good success, and that did not rather increase than lessen dissensions and quarrels. Epist. 55, and in many other places, where he repeats the same complaints in verse and in prose.

Jortin's Remarks on Ecclesiastical History.

LETTER OF MR. LOCKE, IN REPLY TO ONE OF SIR ISAAC NEWTON ASKING HIS FORGIVENESS FOR SOME INJUSTICE DONE TO HIS CHARACTER. First published in Stewart's Introduction to the Encyclopædia.

'SIR ISAAC in his letter, had said; "I beg your pardon for representing that you struck at the root of morality in a principle you laid down in your book of Ideas, and designed to pursue in

another book; and that I took you for a Hobbist." In the same letter Sir Isaac alludes to certain unfounded suspicions which he had been led to entertain of the propriety of Locke's conduct in some of their private concerns; adding with an ingenuous and almost infantine simplicity: "I was so much affected with this, that when one told me you was sickly and would not live, I answered, 'twere better if you were dead. I desire you to forgive me this uncharitableness." The letter is inscribed, *your most humble and most unfortunate servant, Is. Newton.*

MR. LOCKE TO MR. NEWTON.

'Sir—I have been ever since I first knew you so kindly and sincerely your friend, and thought you so much mine, that I could not have believed what you tell me of yourself, had I had it from any body else. And though I cannot but be mightily troubled that you should have had so many wrong and unjust thoughts of me, yet, next to the return of good offices, such as from a sincere good will I have ever done you, I receive your acknowledgment of the contrary as the kindest thing you could have done me, since it gives me hopes I have not lost a friend I so much valued. After what your letter expresses, I shall not need to say any thing to justify myself to you; I shall always think your own reflection on my carriage both to you and all mankind will sufficiently do that. Instead of that, give me leave to assure you, that I am more ready to forgive you than you can be to desire it; and I do it so freely and fully that I wish for nothing more than the opportunity to convince you that I truly love and esteem you; and that I have still the same good will for you as if nothing of this had happened. To confirm this to you more fully, I should be glad to meet you any where, and the rather, because the conclusion of your letter makes me apprehend it would not be wholly useless to you. I shall always be ready to serve you to my utmost, in any way you shall like, and shall only need your commands or permission to do it.

My book is going to press for a second edition; and, though I can answer for the design with which I writ it, yet, since you have so opportunely given me notice of what you have said of it, I should take it as a favour if you would point out to me the places that gave occasion to that censure, that, by explaining myself better, I may avoid being mistaken by others, or unwillingly doing the least prejudice to truth or virtue. I am sure you are so much a friend to both, that, were you none to me, I could expect this from you. But I cannot doubt but you would do a great deal more than this for my sake, who, after all, have all the concern of a friend for you, wish you extremely well, and am, without compliment, &c. &c.

REVIEW.



ARTICLE XIV.

The Criminality of Intemperance: An address delivered at the eleventh anniversary of the Massachusetts Society for the Suppression of Intemperance. By Henry Ware, Jr. Minister of the Second Church in Boston. Boston: Phelps & Farnham. 1823. 12mo.

WE strongly recommend this address to public attention. We shall be doing a service to the community, if we can promote its circulation. We have seen nothing better adapted to awaken attention to the flood of vice and misery which intemperance is spreading. It is a forcible exhibition of the nature and extent of this loathsome form of moral depravity. It is forcible, because it is true, because it contains no assertions which can be gainsayed, and because it expresses, justly and strongly, those sentiments which a Christian or a moral man or an enlightened patriot must feel in regarding the evil which it presents to view. We shall make large extracts; for we cannot fill our pages with any thing more important. We trust, at the same time, that these extracts will not supersede in any degree the circulation of the address itself; but only tend to promote it. It is a tract of which large editions should be printed in all our cities, and which should be spread as widely as possible over the country.

The first head is of the Criminality of Intemperance.

‘Considered as a habit of gross self-indulgence, it is criminal. We need not go to an ascetic extreme, and declare the way of virtue to be a path of mere self-denial and mortification. But it is plain, on the other hand, that life was not intended to be, and ought not to be, a season of mere self-indulgence; that any habit of it is incompatible with the real object of life; that, of whatever nature the indulgence may be, it interferes with the pursuit of eminent virtue; and that all grossness in it is criminal. We find no sect of philosophers and moralists in the world, who have not taught the incompatibility of self-indulgence with a high virtue. Even the genuine Epicureans are no exception. It cannot, therefore, be necessary to argue with the disciples of the pure morality, which was taught from heaven, on the criminality of this most gross and most beastly of all forms of selfishness. What a reproach to Christians, that it so prevails among them, and they are so insensible to its guilt!

‘Again: *Unfaithfulness to the social relations of life* is criminal. We are made to live with one another and help one another. The

Creator has interwoven the interest and happiness of every man with the interest and happiness of some others. He has parents, or consort, or children, or friends, for whose peace and happiness he is bound to consult, no less than for his own. To disregard them, is to disobey God. If then, by the habitual gratification of a selfish propensity, he wound their feelings, disturb their peace of mind, contribute to distress rather than comfort them, to be a burden instead of a satisfaction, and to bring upon them want and suffering, is he not a criminal? If, for the sake of this one personal indulgence, he persist in making wretched those who are dear to him, is he not a criminal? It is no excuse that he is thoughtless; it is a crime to be thoughtless concerning such duties. It is no excuse that he is really kind-hearted and affectionate; it is so much the worse that such dispositions should be allowed to bear the fruits of malice and ill-will.

‘Further: *To incapacitate one’s self for duty* is criminal. The great Creator has bestowed upon his creatures powers suited to the part he requires them to act; he places them in situations adapted to their exercise; and requires of them a service proportioned to those powers. Let them be employed with the most faithful diligence in their best and brightest state, and man can do no more than is reasonably his duty, can make no more than an adequate return to that goodness which has blest him; if he have felt truly grateful, and perceived the extent of his obligations, he will readily acknowledge the most faithful return to be poor and insufficient. But if, instead of this fidelity, he set himself to dull his faculties, to weaken his powers, to blind himself to the perception of right and wrong, and frustrate the object of his creation—striving to rid himself of his accountableness by descending to the level of the insane brutes;—what name will common sense give to this short of a crime!

‘Yet this is precisely the description of the drunkard. He has done the utmost in his power to incapacitate himself for that for which he was made. He has endeavoured to blot out his rational nature. He has done his best to cast away his crown of glory and honour, and forfeit his place—a little lower than the angels—and become as one of the irrational beings, over whom God gave him dominion.

‘This he has done deliberately, step by step, seeing his path as he advanced, his eyes open on the consequences, after warning, and with forethought, in spite of entreaty, remonstrance and tears, in contempt of his own resolutions to the contrary, and a thousand broken vows. His path is in a manner strewn with broken pledges, violated promises, forfeited oaths, over which he forces his march to idiocy, brutishness, infamy, death.’

* * * * *

‘I do not mean to say that this habit is ever formed without temptation, or persisted in without what may be thought an excuse.

The temptation is gradual and insinuating; the habit is formed insensibly. It is an established custom for men to drink while they labour. The poor man is absurdly taught to think a glass necessary for his strength; he finds another necessary for companionship. He cannot walk abroad without finding a lure invitingly held out beneath the license of the law. Before he is aware of it, a certain stimulus has become necessary to his constitution. If he try to amend, he is pressed by this necessity, and in a manner compelled to maintain the vice; though he would give the world to renounce it. And where, we are asked, is the sin in all this? Is there not rather a call for compassion than for censure?

Undoubtedly there is a call for compassion—for deep and earnest compassion. So there is in the case of every sin, when we reflect on the circumstances of trial and temptation. The case of the drunkard is not, in this respect, different from that of other criminals. The man who, impelled by want, or the unprincipled habits of a bad education, robs on the high-way, is driven by as imperious a necessity as the drunkard. The temptation is as strong, the habit is as irresistible. The sudden passion of the murderer is as irresistible as the appetite of the tippler. The cherished revenge of the assassin is as strong an excitement as the cherished thirst of the intemperate. But who, in these cases, excuses the crime because of the temptation? Who thinks it a palliation of the offence, that the state of the offender's mind and heart is such as necessarily to lead to it? Who excuses the two-fold crime of David, because of the greatness of the lust by which he was drawn away and enticed? Compassionate therefore, as you please, the condition of the miserable man who is the slave of intemperate habits; but remember that, after all, his apology is but the same with that of other criminals, and quite as strong for them as for him.

‘Indeed, may we not fairly go further, and say, that there are some circumstances which bring a peculiar aggravation to his guilt? When we consider the powerful dissuasives from this sin, is there not an aggravation in that state of mind which is not at all affected by them? When we reflect on the misery it occasions, must there not be a singular guilt in that deadness of mind, which allows one coolly to produce that misery without any malice or bad intention? How thoroughly must the good affections be palsied, and the moral sense destroyed, when this brutalizing enjoyment has become more desirable to a man, than all the rich pleasures which flow from home, friendship, health, and reputation! What an enormity of sin must he have to answer for, who has depraved himself so far, that, when all the felicities of a rational and social being are put in the one scale, and those of a beastly self-indulgence in the other, he chooses the last, strips himself of decency and honour, puts out the light of reason, flings off the attributes of a man, and rushes into all the wickedness of voluntary insanity, disgusting idiocy, and profane beastliness,—disgraces his friends, beggars his family, initi-

ates his children in the dispositions and pathway of hell, becomes the corrupter of youthful purity, and a public teacher of debauchery—with no disposition to engage in good pursuits, and no power to attend to the things which concern his peace, or to take one step toward the salvation of his soul! What can be said of such a man, but that his present and eternal ruin are complete? Earth curses him, while he is upon it, and beyond it he can see no prospect but that of the blackness of darkness. *A drunkard cannot inherit the kingdom of God.*

* * * * *

‘Now if there were but *one* being upon earth, who had thus deprived himself of his rational nature, and darkened his hope of immortality, with what intense and fearful interest would he be contemplated! with what earnest sympathy should we crowd around to gaze on so deplorable a spectacle, and how many hands would be united to save him from destruction! Yet it is not one, but many. Multitudes are thronging the broad path, and pressing forward with obstinate infatuation to this hideous gulf. Every village has its list of those who were impoverished and ruined by this vice. Every town can tell of estates forfeited to pay for their owner’s degradation, and exhibits on its records the names of young and promising men, cut off prematurely by this infamous sin. Our alms-houses, reared for the refuge of honest misfortune, have become the shelter of poverty and sin, where the drunkard and glutton who have come to poverty, are supported upon the hard earnings of the industrious and sober. Look at a few facts.* Nearly four-fifths of those supported as paupers by a tax upon the industry of the community, have become paupers through intemperance. In one town in this state, thirteen out of every fourteen are a public charge from this cause. In this city the proportion is about two in every three. If, therefore, we consider that the annual expense of our alms-house is more than thirty-thousand dollars, we find that twenty thousand dollars are expended for the support of this vice. Twenty thousand dollars annually appropriated by the town of Boston in charity to drunkards! It is said that the annual expenses of the alms-houses in this state amount to about 900,000 dollars; four fifths of which sum—720,000 dollars—are paid for the benefit of those who were ruined by intemperance. What tax is there so enormous as this!

In estimating, however, the extent of this evil, we must add to the preceding account, the sum expended for ardent spirits by those who are not yet objects of the public charity. On the presumption that the inhabitants of this city consume their proportion of the thirty-three millions annually expended in the United States,† we shall find the annual expenditure in Boston to be one hundred and

* Most of these statements are made from the past reports of this Society; for some of them I am indebted to other sources, but am unable to specify them.

† This estimate is founded on the state of things in 1810; it must be much short of the truth at the present time.

eighty thousand dollars*—more than sufficient to pay all the taxes. That this calculation is far within bounds will be evident, if we consider that it supposes each retailer to sell less than the amount of two dollars a week. In the city of New-York, in 1820, the amount expended in ardent spirits was one million eight hundred and ninety-three thousand and eleven dollars; which in proportion to the population is more than double the sum just named for Boston. So that, to speak far within bounds, there is every year consumed in this town spirits to the amount of two hundred thousand dollars. What one benefit to society can be named as the result of this monstrous cost? There is no reason to suppose that the town consumes more in proportion to its population than the country; on which supposition we have more than two millions five hundred thousand wasted annually in Massachusetts on this indulgence. Add to this the seven hundred and twenty thousand dollars, charity money, which the public pays from this cause, and there is a waste of more than three millions. I ask again, who will show us the benefits of this expense? How is government strengthened, or education promoted, or good morals aided, or good neighbourhood encouraged?

These various considerations afford some faint idea of the extent of this plague. To apprehend it yet more distinctly, we must remember the waste of life it occasions. It is the cause of more deaths, either directly or by the disorders it creates, than any other single disease. It is said there are every year six thousand persons who die in the very act of intoxication, within the United States.† If we could take almost any one of these cases separately, and describe to ourselves all its loathsome minuteness of depravity and misery, as Sterne has painted his single prisoner in the dungeon, what a heart-rending and soul-sickening picture would be presented! But when we consider that this scene is repeated six thousand times every year, attended in most cases with indescribable distress and shame to family and friends; and that more than six times six thousand are pressing on in the straight path to the same end; the mind wants power to imagine so great a mass of accumulated and disgusting wretchedness. It turns away with loathing and abhorrence; or, I might say, with incredulity; for the mind is but too little affected by an evil, which has grown too large for its measurement or conception. It has accordingly happened amongst us, as it happens in a city where a pestilence is raging. While the deaths are few and rare, there is a prevailing alarm and sadness. But as the destroyer advances and deaths multiply, there is produced a dreadful stupidity; so that as horrors accumulate, indulgence and disorders increase also, till you cannot say whether the wide ruin of death be more terrible than the riotous unconcern of the living.

* \$160,000 per annum—\$3,269 per week.

† In a work lately published at Paris by M. Passenas, entitled *Russia and Slavery*, it is said, "It is computed that upwards of 200,000 die annually from the effects of intoxicating liquors."

So it is amongst us. The moral pestilence, which scatters suffering worse than death, spreads itself every where around us, but we are unaffected by its terrific magnitude and fearful devastation. It would be comparatively a little thing that the plague should sweep these thousands from our cities; it would be a comfort, that they perished by the hand of God. But now, they fall by their own hand, and rush downward, of their own will, to the corrupting grave. And we stand by, unmoved! We hear with amazement and horror of those on a distant continent, who, in the infatuation of religious superstition, cast themselves on the burning piles of their husbands, or sling their bodies before the rolling car of a monster idol. But this sadder infatuation of the multitude at home, who are sacrificing themselves beneath the operation of slow and brutish poison, hardly moves us to a momentary commiseration. We might succeed in preaching up a crusade to India, while we can hardly gain a hearing for those who are perishing by our side.

These passages will enable every one to form a judgment of the tone of deep and true feeling, the eloquence of strong conviction and moral sentiment, which characterises this address. We will give but one extract more, which may serve to introduce a few remarks of our own. Of the measures to be adopted to lessen the amount of intemperance, the author says—

‘I have left myself no room to speak. Two things only appear certain. First, that a principal object must be, to draw the public attention frequently and earnestly to the subject. It must be presented to the public mind and kept before it, till its importance is seen and felt by every member of the community. This has been and continues to be the main design of our Society. In this, it asks, and has a right to demand, the countenance and co-operation of patriots, philanthropists, Christians—especially of Christian ministers and instructors of youth—of every man, who, by his pen or his voice, exercises any controul over public opinion, and can help in giving a tone to the moral sentiment of the community. Very little can be hoped, until the apathy which has prevailed, and which has palsied every exertion of this Society, be removed. In the second place, it seems at the same time equally clear, that there is no man nor body of men, who can strike at the root of the evil, but the Legislature of the nation. Exhortation, tracts, preaching, and personal influence will effect but a partial and imperceptible remedy, while it remains so easy and cheap a matter to indulge this pernicious habit. It is the facility of obtaining spirits, it is the suffering the temptation to lie in the path, and at the door, and to be brought to the very lips of every man, wherever he goes and whatever he does, which is the real occasion of the extensive ruin.’

We fully coincide in the opinions here expressed. The first thing to be done is to produce a strong impression upon the pub-

lic, by reiterated efforts, and by presenting the evil under all its various aspects, many and hideous as they are. Its guilt, its destruction of the soul, its bringing on certain misery here, and deeper and more awful misery hereafter, should be urged with the conviction of men, who know that, if religion and morality be not a lie, that, if there be a God and a future state, what they urge is true. But it should, at the same time, be remembered, that the case of the drunkard himself is almost as hopeless as it is deplorable, at least as regards the application of all moral remedies. 'Many a drunkard,' says a late writer on the subject 'have I had occasion to observe; and among all the number who have fallen under my notice, I do not remember to have seen one in whom the habit was cured.' The habit destroys those faculties and sensibilities to which moral appeals must be made; and stupifies the apprehension of future evil. It produces at the same time a state of physical disease, which renders the temptation to renew the act of drunkenness almost irresistible. It is therefore not against the vice itself as actually existing, that motives should be arrayed and exhortations and warnings directed; for you would be speaking in the ear of the dead. As regards those who have become its victims, their time of probation, to human apprehension, is past; or at least, it is by physical treatment only, that they can be recovered to life. It is against those courses and indulgences which may lead to this deadening sin, that our efforts should be directed. It is to those who are in danger, and not to those who are publicly regarded as actually guilty, that we may hope to exhibit with effect a picture of its misery, degradation and ruin. You are indulging yourself a little, it may be said; you are becoming accustomed to the temporary exhilaration, which a slight degree of intoxication produces; you are very ready to take your share, whenever the dangerous and immoral practice of the times permits or requires the offer of spirituous liquors; but you are still within the limits of hope; you still have sufficient power to save yourself remaining; you may become a respected and happy husband and parent, and see your family thriving around you; you have not yet passed the barrier over which no voluntary return is to be hoped for; you have not yet determined to throw aside all the blessings which God offers you here or hereafter; but go on as you have begun; and in a few years, humanity will regard you as an object of unspeakable compassion; but it will be an ill-judging and false humanity, which, in its compassion, shall forget your degradation and your guilt.

The next topic that may be insisted upon, is the ruin which this vice spreads around it, the heart sinking wretchedness, which

it commonly inflicts upon the family of its victim, wretchedness, perhaps more deep and poignant, than any which the sinner himself is doomed to suffer in this life. In separating himself from his species, by yielding to a thoroughly selfish indulgence, without regard to the hopes or claims of any other being, he is commonly tearing asunder with protracted and unceasing torture, the strongest ties and affections of our nature,—ties and affections, to which by every repeated dose of the moral poison that he swallows, he is rendering himself more insensible. We have become accustomed to witness intemperance and intoxication in the lower classes, and have learnt to regard them, perhaps, much as a native of one of the West Indian islands may regard the sufferings of the slaves around him. The worldly and sensual will of course be indifferent to whatever misery exists, if it do not penetrate within the sphere of their own selfish pleasures. But let the Christian, who, during this inclement season, is sitting by his fireside, surrounded by domestic enjoyments, think of the suffering of that poor man's wife, who knows that her husband is at the dram-shop, wasting the means, and unfitting himself for the industry, which should provide food for her children, which should patch up the rents of the house, and purchase the decent clothing necessary to keep them from shivering and sickening in the winter's cold. Let him imagine her after the exhausting and cheerless labours of the day, harassed by her little ones, who are paining her with their complaints, while she is waiting for the return of her husband, to receive some brutal insult, or be the object of some loathsome merriment. Let him conceive of all this, not as taking place one day only; but as repeated day after day, and night after night, till heart and strength and life are worn out. It needs but little imagination to conceive of such scenes, which are taking place in our neighbourhood, and, perhaps, within a few minutes walk from where we are sitting; and his sensibility must be dull indeed, who thinks that the description has been overcharged; or that details more painful might not easily be added.

What has been brought to view is but one form of the sufferings occasioned by drunkenness. It would be easy to present a variety of pictures, justified by every day's experience, of the grinding misery which it inflicts. They should be exhibited in different forms and different modes of address, that the community may be awakened to the amount of evil which exists, and that a deep impression, if possible, may be made upon those who are entering the downhill path to ruin, and converting themselves into tormentors of their nearest connexions. They should be conveyed to the lower classes in a manner adapted to affect

their minds ; and one of the best modes of doing this would be by short narratives,* in which there need be but little of fiction except the names.

There is another consideration, which should be strongly urged upon the attention of the public ; and that is the burdensome tax, the waste of property, which goes to the support of beggary, occasioned by intemperance. It is necessary, without doubt, in the present state of things, that this tax should be imposed ; for neither duty nor humanity will allow us to suffer the drunkard to want that food and shelter which he has rendered himself incapable of procuring by his own labour. But our poor laws, as at present administered, without some further legal provisions, operate directly as a premium and encouragement to drunkenness. Their language in effect is this ; only waste your property and incapacitate yourself by your vices for honest labour ; and the public will take care to provide you with a comfortable support. In this country, where the necessities and even comforts of life are so easily procured by common industry, it is vice, and especially the vice of intemperance, which throws upon the public the great majority of those whom it is obliged to maintain. 'Of the causes of pauperism, intemperance in the use of spirituous liquors is the most powerful and universal.' This is the official language of the committee, appointed by the Legislature of Massachusetts to investigate the subject. 'Intemperance,' say the managers of the Society for preventing pauperism in New-York—'Intemperance in the use of ardent spirits remains, and the managers fear will long remain an awful source of pauperism, crime, and wretchedness, unless the public authority confer more attention upon these deplorable evils, and correct with a bold and vigorous policy our present system of regulations.' From one of their reports it appears, that there were in the year 1820, 1680 retailers of spirituous liquors in New-York, making an average of one tippling house for every fourteen houses, and that more than 1,890,000 dollars were expended for ardent spirits in that metropolis. The money thus spent would have been sufficient to furnish the whole city with bread. The number of paupers in the city was, at the same time, calculated to be not much less than 10,000. So it is, that our poor houses are crowded both in town and country. We must take something from the little comforts which an honest poor man might afford his children, in order to give his hard earnings to his worthless neighbour, who could but would not dig, and is not ashamed to

* One such we have seen, of much more than common merit, the story of Mary Hollis, published at New-York.

beg; or, rather, who comes insolent and grumbling to claim his support from the public as a right. We are in general quite careful enough to see how public money is appropriated, we are rather sparing than otherwise, when called to bestow it for the support of religion and learning, and can think the difference between 600 or 700 dollars in a clergyman's salary quite important; but we are ready without much hesitation, to pay the larger sum for the encouragement of intemperance, and the promotion of crimes, misery, and want. We do not think it worth while to inquire, whether some legislative provision might not be made to lessen the amount of the burden; and it seems to be apprehended, that the mere proposal of such a thing would be an unpopular act. There are those who think the community would be thrown into alarm, at the thought of essentially lessening the amount of drunkards, and paupers, and poor rates, of domestic misery and crimes against society, if, at the same time, the price of domestic gin and West India rum were to be raised.

When public opinion is well informed, and public sentiment strongly affected, as it may be, upon this subject, we may look for effectual relief from the interposition of the legislature; and there is no subject so important to which their attention can be directed. 'In my opinion,' says a gentleman of great ability and intelligence, Mr. Colden, writing as mayor of New York, 'a due regulation of dram shops would do more to lessen idleness, prevent poverty, and to suppress vice, than all the penal statutes which could be passed.' During the administration of the same gentleman, as mayor, the number of licenses for the sale of ardent spirits was very considerably lessened; and the good effects of this measure were at once perceived. 'Crimes,' he says, 'have numerically decreased, and comparatively, they have very greatly diminished. I am fully persuaded that this great benefit to the community is chiefly to be imputed to the suppression of so many of those poison-shops, where a man might buy rum enough to make himself beastly drunk for six cents.'

On the specific character of the provisions to be adopted by the legislature, we shall, at present, make but few remarks. It is clear what their end should be, to lessen essentially the temptations and facilities to drunkenness.

We conceive that this might be done,

1. By increasing to a very considerable amount the price of a retailer's license; so as to put it out of the power of every one who is too lazy to labour, to set up a shop for the sale of ardent spirits, and thus to get money by spreading vice and misery through the community. The effect would, at the same time, be to put the sale of spirits into the hands of those, who

having some standing and character in society, would feel more restraint against encouraging intoxication from a sense of decency, and a regard to public opinion, if not from higher motives. The number of licensed shops would thus be lessened; and their character be rendered less mischievous.

2. By new provisions and restrictions in the granting of licences. The licences should, as at present, be renewed yearly, and in order to the obtaining of a license, it might be made necessary for each person applying, *severally* to procure from the selectmen of the town, in which he resides, a certificate, that to the best of their knowledge and belief, he has not heretofore been guilty of any breach or evasion of the laws of the state regarding the sale of spirituous liquors.

3. By proportioning the number of licensed retailers' shops to the population of each town; so that they shall never exceed a certain number in a certain population.

4. By making it the duty of the selectmen of a town upon application from a near connexion of any individual, or from any three persons in writing, representing such individual as in habits of intemperance, or as having been guilty of intoxication, to inquire into the case, and if they find such representation well founded, to send *private* notice to all retailers of ardent spirits in the town, forbidding all such retailers to sell ardent spirits to the person specified; and by making it penal to disobey such prohibition.

5. By making it the duty of selectmen to receive and attend to all complaints for breaches of the laws by the illegal sale of spirituous liquor, and to prosecute for such offences.

6. By increasing the pecuniary penalty for such offences; and by providing that the whole fine shall be applied to the support of the poor of the town, in which the offence is committed.

7. By providing by law for a marked distinction between the maintenance afforded by the public to the virtuous and unfortunate poor, who may need its support; and those who have reduced themselves to indigence by habits of vice, and especially intemperance.

For the latter class we conceive, that, so far as regards their physical wants, nothing but mere necessities should be provided; that they should be compelled, as far as they are capable of it, to hard labour; and that they should in no case be discharged from the alms house or work-house, till they have defrayed by their labour all the charges incurred for their support. The distinction between the two classes of the poor might be left in the first instance to the discretion of the selectmen, or of the overseers of the poor; an appeal from their decision lying to the

whole town, of which such poor are members, assembled in town-meeting.

We are far from, being solicitous to maintain, that these are the most effectual; and, still less, that they are the only effectual measures which may be adopted. But it is in the highest degree desirable to direct men's minds to the consideration of some specific provisions respecting the evil which we wish to diminish; and the discussion of those now proposed, if it do not lead to their adoption, may lead to the adoption of better. We have, for the sake of brevity, conformed our language to the general mode of town government among us without particular reference to that of the city of Boston; to which it will be easy to accommodate the provisions suggested. We have spoken only of what may be done by the legislature of our own state, not of what might be effected by the general government; because we believe that it is in the state legislatures, that the process of reform and improvement is most likely to commence.

We trust that no one impressed with the magnitude of the evil of which we have been speaking will despond of producing a better state of things. This is practicable, we believe, and may be hoped for. We cannot distrust human nature so much, as to think that we may not entertain the strongest hopes, when engaged in a contest with naked vice. In the present case, there are on the one side, the laws of God, the awful sanctions of religion, every principle of duty, every humane feeling, the public interest, the happiness of individuals; and nothing can be arrayed in opposition to them but the vilest selfishness and the most degraded appetites.

We now dismiss the subject for the present. There are other views concerning it which we hope to have a future opportunity of presenting; and the most important considerations relating to it must be repeatedly and continually urged upon public attention, in every different form; till all, but those who are morally deaf and dead, hear and understand and feel.

ARTICLE XV.

Letter addressed to Pope Pius VII. Sovereign Pontiff, by the Count Metaxa, Deputy of the Provincial Government of Greece. Brussels. 1823.

ON the opening of the Congress of Verona, the eyes of all who were interested in the Grecian struggle, were turned to that assembly; in the expectation that the affairs of Greece would be among the prominent objects that engaged the attention of the sovereigns and their ministers. Several circumstances authorized this expectation. The assumed vocation of the emperors and kings who composed it, as the guardians of the peace of Europe, led to the opinion that they would interest themselves in the fortunes of an uncommonly bloody war, raging so near the territories of the three most powerful European states. The peculiar duties, which seemed implied in the name of 'Holy Alliance,' gave strength to this opinion. This singular compact between the continental sovereigns of Europe has to this day no object avowed by themselves but that of 'guarantying the administration of their several states, on the principles of the Christian Religion.' It was very natural to think that a Congress, composed with the exception of one power of the members of such a covenant, and holding unresisted in its hands the fate of Europe, would at least evince a disposition to interfere in a contest now confessedly* waged, with a view to the extermination of five millions of Christians. This opinion was still farther confirmed by recollecting that the Emperor Alexander, the head of the Holy Alliance, is of the Greek communion; that he acknowledges the patriarch of Constantinople as his spiritual chief, and that one of the first acts of the present war in Turkey was the hanging of that patriarch on Easter day, with circumstances of uncommon indignity. It was borne in mind, that the Russian emperors and empresses had before gone to war upon the Turks *professedly* to protect the Christians in Moldavia and Wallachia in the liberty of worshipping, according to the rites of their church; and that even at the beginning of the present revolution a powerful Russian army had been collected in Bessarabia, to enforce the observation of the treaties of Bucharest and Kairnadji, by which this liberty was secured to those prov-

* It will not be thought too much to call this war confessedly one of extermination, when we consider the following sentence, in the *Iafsa*, or inscription, attached to the breast of the Patriarch, according to the oriental fashion, in which it was said that the Patriarch 'had neither prevented nor punished the revolt in the Morea, but, on the contrary, had in all probability, taken part in it, as its chief, so that it is almost impossible that the whole Greek nation, although it may contain innocent individuals, should not be totally destroyed and exposed to the wrath of God.'

inces. All these circumstances certainly authorized the opinion that something important would be decided at Verona, in reference to the Grecian struggle. Among the ministers assembled there, was Lord Strangford, the English ambassador at Constantinople, who left the Turkish capital to repair to Verona. The friends of humanity recollected the following stanza, among his lordship's beautiful translations from Camoens:—

There surely is some guardian power,
Which rightly suffers wrong,
Gives vice to bloom its little hour,
And virtue late and long:

they hoped the noble poet in his capacity of ambassador would contend for the truth, which he had proclaimed as a bard, and would feel that four centuries were quite enough for the 'little hour' of Turkish barbarity, and that it was 'late' enough for the cause of Christianity to begin its triumph. In the hope that the allies would resolve on something in their favour, the Grecian government deputed the Count Metaxa, a native of the Ionian isles who has passed into the service of the patriots, as their representative at Verona. The Count landed at Ancona, a city on the Adriatic, belonging to the Ecclesiastical state. While detained here in quarantine, (a fate, to which all coming from Turkey must submit, and which has in some cases peculiarly increased the distresses of the fugitives from the Turkish scimitar) fearing that he should not arrive in season at Verona, and anticipating a refusal to his request to be received there, the Count addressed a letter to Pope Pius VII, as the sovereign of the city in which he had landed from Greece, and enclosed the memorial of the Grecian government to the christian powers, beseeching his Holiness to forward it to Verona. It is this letter, which we have named at the head of our article.

The result of the Congress at Verona is well known; although a few only of its deliberations have been published. The Congress refused to give any countenance to the patriots, beyond respecting their blockade, and a kind of circular addressed to the Greeks counselling them to submit to their Turkish masters, was translated into Romaic and scattered profusely in all quarters, where the patriots were in arms. The world has been favoured, in a tolerably authentic form, with the views of the Emperor Alexander on this subject. We allude to the speech of M. de Chateaubriand, pronounced in the Chamber of Deputies, on the 25th of February last, in which the following passage is worthy of note, being a part of M. de Chateaubriand's report of what was said to him by the Emperor Alexander at Verona. As the French minister informs us that he took down the Emperor's words in writing at the time, there can be little doubt of their accuracy.

'There can no longer be such a thing,' says the Russian Emperor, 'as an English, French, Russian, Prussian, or Austrian policy; there is henceforth but one policy, which, for the safety of all, should be adopted both by people and kings. It was for me the first to show myself convinced of the principles, on which I founded the alliance. An occasion offered itself, the rising in Greece. Nothing certainly seemed more for my interests, for the interests of my people, no thing more acceptable to my country than a religious war with Turkey, *but I have thought I perceived in the troubles of the Morea, the sign of revolution*; and I have held back. * * *. Providence has not put under my command 800,000 soldiers to satisfy my ambition, but to protect religion, morality, and justice, and to secure the prevalence of those *principles of order* on which human society rests.'

Such was the doctrine, which gave the tone on Grecian affairs to the deliberations at Verona. It is superfluous to observe that liberty to appear at Verona was refused to the Count Metaxa.

We have entered into this detail, which we trust our readers will not think too secular for our work, because we esteem the present struggle in Greece of the last moment in its connection with the cause of Christian truth; because the doings of a body of kings and emperors styling itself the 'holy alliance,' deserve the attention of those interested in the progress of public opinion in matters of religion, and because we think there is an inconsistency in the professions of this alliance and their conduct on this occasion, which ought to be exposed, with all the respect due to the high station of the parties; but with all the plainness due to truth and Christianity.

The possessions of the Turks on the continent of Europe are computed by the best geographers to contain from nine to ten millions of inhabitants, of whom five millions are Christians of the Greek church. The different islands of the Archipelago contain a Christian population of about 500,000, or did contain it, before the catastrophe of Scio turned the most populous of those isles into a desert. The Turkish dominions on the continent of Asia contain about two millions of Greek christians, large bodies of whom are daily driven by the outrages of the Turkish soldiery to emigrate to those parts of Greece, which are in the power of the patriots. The number of Greeks in Russia, Austria, the Ionian islands, and Italy is considerable; and of these as a great portion have been driven from Greece, by the insecurity of property in that country, so it is probable that the greater part of them would return thither, were a free government of laws established. But admitting, for the sake of argument, that any free state, which could, by possibility, be erected in Greece, as it might comprehend a portion only of the European continental provinces, a part of the islands only, and

no portion perhaps of the Asiatic domains of Turkey, would be likely to embrace only one half of the Grecian christians in the world. This would still give an amount of nearly *four millions*; a third more than the American population, when our independence was declared. Moreover as nineteen twentieths of the soil of Greece are claimed and occupied by Turkish lords, their expulsion would throw open a very wide domain, calculated to produce the same effect on the progress of population in Greece, as the like cause does on the progress of population in America. The Grecian struggle, then, is a struggle to erect a free Christian state of four millions of Christians, under circumstances likely to favour their very rapid increase. Such a struggle we maintain to be most momentous in its connexion with the diffusion of civilization and of Christianity. In the common wars of Europe, neither Christianity nor civilization is at stake, to any considerable degree. Though all great national measures bear ultimately upon them, it does not often happen that humanity or religion is very deeply concerned to turn the scale one way rather than the other. But in this struggle, if the Greeks prevail, a free Christian government is established in the part of Europe most favorable to national growth and prosperity. In saying this we have advanced a proposition, which words at length may illustrate, but to which nothing can add importance. It is all important. The experience of the world has shown that, at the present day, civilization cannot exist without Christianity. Greece herself certainly proves this and more than this; it proves that Christianity cannot exercise its natural effect on man unless it enjoy at least a toleration. This has never been enjoyed by the Christians in Turkey; for any Turk suspected of adopting Christianity forfeited his life. The government of the country has been anti-christian, and what has been the effect? General barbarity; the absence of many of the improvements of life, no roads, no letter-post, no printing-offices, no secure investment of property, no public buildings, no prosperity in any great national interest. In short we all know what sort of a state Turkey is, and it requires but a slight effort of the imagination to conceive what it might be, under a free Christian government.

Considering the destiny of nations as too complicated and vast an interest for private benevolence to engage in, we are not ready enough to consider the amount of good or evil to be done or avoided, on a national scale. Did any of our missionaries write us home that by the divine blessing on their efforts, they had converted a whole village, in a Mahometan or Hindoo state; that it was a thriving and prosperous village, we should think it was

glorious tidings. Were we informed of a certain village, where a Christian population was miserably oppressed, by a handful of insolent pagan or Mahometan lords, who heaped them with oppression and their religion with indignity, but that there was good hope that the powerful intercession of some respectable Christian government might procure to the victims the privilege of dwelling alone, in the quiet enjoyment of their faith, and in the pursuit of its attendant blessings, every nerve in christendom would be strained in the cause. But here we have not a village, but a nation, a whole country, once a flourishing one and now involved in a war of extermination, with a barbarous Mahometan power. Where, we ask, in any but the primitive annals of missionary or Christian effort has such an interest been at stake? We may here quote the words of Count Metaxa in his letter to the late Pope named at the head of our article.

‘For four centuries the Greek nation has been exposed to the most cruel sufferings. All that is most barbarous and inhuman has been devised against the Greeks. The name of *Raya*, by which the Greek subjects of the Porte are officially designated, signifies a person against whom the sentence of death has been pronounced. In this fact alone the character of the Mahometan despotism may be recognized. At every hour of the day the Greek christian is reminded of his slavery.’

The *Caratch*, or capitation paid by the Greeks is avowedly the ransom of their forfeited lives.

The spectacle presented by the Turkish empire to the eye of the European, and the history of the political relations of the European states with the Ottoman Porte, are truly astonishing. It so happens, that the states of western Europe, which on all sides form the frontier or approach the nearest by sea to Turkey, present the *least* favorable specimen of European civilization, and yet how great is the contrast between them and the provinces of Turkey. Russia on the north, Austria on the west and south, and Italy on the south west, certainly are not the countries, where the state of society in Europe is on its best footing, and yet what a frightful contrast strikes the traveller in crossing even their frontiers and entering Turkey. On the one side of the line, he witnesses a government despotic, perhaps, in one country, weak in another, but in all exercising substantially an equal justice toward all the subjects, and united to them by the ties of language, descent, and religion. On the other side of this line, he sees a horde of Tartarian savages, encamped in the towns and traversing the villages of a conquered people, and exercising upon them, at every hour of the day, the most lawless cruelties. Here he beholds the roads crowded with wag-

ons, with stage coaches, with traders, with travellers, with merchandise passing from the fairs, with fabrics or products of the soil transported to them; while a populous village is found at every furlong on the high way. Cross the line; the climate is still the same, the soil grows not barren; on the contrary, as you proceed, the natural advantages multiply, the summers lengthen, the vine and the olive are at home, the perfume of the orange tree is borne upon the breeze, and the laurel hangs its lofty head by the way side, under the weight of its splendid flowers. But a curse is still on the land. No roads are found to traverse it, and nothing but a sorry pathway conducts you through it. The wheels of the husbandman's vehicle have left no traces on the soil, the plough has never turned up its surface. You are ready to forgive the want of thrift, by thinking you are really in an uninhabited land. But soon you will meet an assemblage of low cabins, scarcely raised above the level of the clay, of which they are built, and a few care worn drooping men going out from these to a little patch of stunted wheat. When you have reached what is called a town, you find it composed of buildings scarce superior to the village cabins, but overlooked by one palace, built in barbaric splendor; above, the residence of the tyrant; below, the prison house of his more immediate victims. The slender white towers, which rise around it, the only beautiful things of man's workmanship in sight, are not, as in the land you have left, the spires of christian churches, but the minarets of a false, cruel, bloody, faith; and the ghastly head, which you see near them on a pike, belonged perhaps to some christian priest, the victim of the barbarity or the caprice of the despot. This is no romantic contrast; it neither flatters the condition of society in christendom, nor vilifies it in the greater part of European Turkey. It is a true picture of the difference between a barbarous and a civilized, between a christian and an anti-christian country. It truly shows the influence of an uncivilized Mahometan despotism, palsyng industry, dispiriting enterprize, confining the thoughts of man to the day's food, and blasting a fertile province. This then, it will be confessed, is a most afflicting phenomenon. Is it the result of necessity? must it needs be so? was it so from the beginning?

On the contrary, this same country was that which, beginning at a period beyond the reach of history, existed in independence and glory for a thousand years, and exhibited to the world a picture of as much perfection, as man in a state of heathenism can attain. It is a country, which was then a garden of plenty, a nursery of men, whose exploits excite our enthusiasm after a lapse of so many ages, the abode of the geniuses first quoted, when we

are asked what great things human reason has done. It is a country even now, of which the greater part of the population profess that religion, which has carried civilization and with it improvement into the remotest corners of the earth, and who, even under the iron yoke of despotism, have given signal proofs of aptitude, enterprize and skill; who, though they dare not plough the earth, have ploughed the sea with greatest success, and who spare nothing in the education of their children, though there is no cause of honour and usefulness open before them.

What then enables their masters to hold them in slavery? Is the Turkish power as compact and solid as it is despotic? Far from it. It is universally known to be a disorganized and superannuated government, strong merely against a disarmed population, and mighty in the numerical force of barbarous thousands. Why then do not the neighbouring christian powers, England who in the Ionian islands approaches within six miles of the continent of Greece, and Austria and Russia, who have each a frontier of hundreds of miles on Turkey, why do not these christian, civilized powers say at once, that this state of things shall stop; that the Turks shall give up their conquests in Greece, some of which they have held but little more than a century?—It might have been answered, three years ago, that this would be an unasked interference. That reply cannot now be made. The christian, the civilized portion, and the great numerical majority of European Turkey, is in arms. They have for three years gallantly withstood the barbarous hordes of Asia minor and of Syria, and the fleets of the Algerine and Tunisian Robbers. They have formed a free government, and administered it successfully for two years, over the most important provinces of Greece and many of the islands. This new government invokes the aid of the christian powers. It is a lawful government, for it emanates from the people rising against a foreign conquering power, who have no title but force;—a power which supposed necessity alone has induced the states of Christendom to tolerate; and which has never governed itself, by the Christian laws of nations. How can the Christian powers excuse themselves for not interfering? It is but eight years since they sat in Congress at Vienna, and regulated the government of almost every state of Europe, dismembering two or three kingdoms, and erecting two or three others, because they thought that the peace and order of Europe required it. It is three years, since they sent their armies into Naples and Piedmont; and they have not yet evacuated Spain; with the internal state of all which countries the continental powers thought it their duty to interfere. We are not arguing as politicians *against* the principles of the holy

alliance, but we are arguing as men and Christians, upon their principles. We ask whether the whole cause of humanity, of civilization, of Christianity in Greece, which has been sacrificed, outraged, and oppressed by the Turkish government, is not object enough for their interference? Is not Mahometanism as bad as Jacobinism? Are not the Turks as bad as the *Carbonari*? Was the revolutionary constitution of Spain and Naples worse than the Turkish system of government? And was not the Turkish system of government imposed on Greece by military force; the circumstance which formed the great argument of the allied powers against the constitution of Spain?—We repeat, we speak now entirely on the principles of the allied powers. We are not maintaining the lawfulness of the Neapolitan revolution, of the Spanish revolution, or of the South American revolution; these all, we confess, were against the authority of civilized, Christian, kindred governments.—But surely, but surely, the Grecian revolution;—the population of a country against its strange conquerors, civilization against barbarism, and Christianity against Mahometanism; this is not such a revolution as the alliance is leagued to destroy. The Emperor Alexander says truly that he is placed, by Providence, at the head of 800,000 soldiers, and that he is responsible for the manner, in which he discharges this momentous, this awful trust. Our poor pages will never meet his imperial eye, nor that even of the humblest of his counsellors. If they could, we would say: "Providence has indeed put into your hands a military force, by which you can sway the fate of Europe. In the face of Europe and of the world, you have assumed this trust, as laid upon you by heaven. You have called the kings of the earth around you, and formed with them a covenant, to uphold the principles of the 'Christian faith.' The Christians of Greece are now calling to you for aid. A most piercing cry is daily coming up to you, from the oldest abodes of Christianity. The disciples of Jesus Christ, after three or four centuries of barbarous, merciless oppression from the chief anti-christian government, are asking for succour in their hourly prayers to that God, whose mightiest agent on earth, you declare yourself truly to be.—It is in your power now to act as you shall choose; to give the triumph to the crescent or the cross. If with your 800,000 christian soldiers you allow the false prophet to establish his despotism, no one on earth can gainsay you. Yet a few years only will pass, when you and your myriads will be called to account before God and in presence of his son, for the manner in which you have discharged one of the greatest trusts, ever committed to one man. If it heighten the obscurest individual's condemnation, that know-

ing his lord's will he neglected to do it, how solemnly does it import you, after confessing yourself the depository of an unresisted and unequalled power ; after having used that power to control the affairs of so many nations ; to be most conscientiously assured, that in refusing to exercise it in the cause of your Christian brethren in Greece, you are actuated by no worldly policy, no measures of state, but really and truly by the sacred principles you profess.'

ARTICLE XVI.

Poems. By George Bancroft. Cambridge, 1823. pp. 77.

It may seem to be departing a little from our usual province to offer any account of a volume of miscellaneous poetry. This little book, however, has claims on us, both on account of the author and its own merits. We have a right, if it is not a kind of duty, to take particular interest in the literary efforts of those who belong to the clerical profession : and besides, the production before us partakes so much of a religious character that nothing can be better suited to our pages than some extracts from it.

The longest piece in the collection is 'Rome,' a poem recited at Cambridge, on the last anniversary of the society Phi Beta Kappa. Its truly classical taste and spirit obtained for it full success with the cultivated audience, which that occasion always assembles ; and it was this success, probably, that induced the author to go to his port folio, and choose out, from what he had written at different times while abroad, a few sketches of foreign scenery and home feelings, to accompany his "Pictures of Rome" before the public. A preface in verse describes the emotions of a very young man, just leaving the endearments of home ; now crossing the sea, that is no longer to separate him from that old world, of which he has read and dreamed so much ; and now setting his foot for the first time on a strange land. This introduces very aptly several small pieces, written as occasions suggested in Switzerland and Italy : and the main poem concludes both the book, and the poet's pilgrimage.

The weary pilgrim to his home returns ;
 For Freedom's air, for western climes he burns :
 Where dwell the brave, the generous and the free,
 O ! there is Rome :—no other Rome for me. p. 77.

Thus there is a unity given to the work, though made up of small and disconnected materials, which adds not inconsidera-

bly to our interest in reading it. It is well planned, and has the several parts of it judiciously disposed. If it does not abound with the most sparkling offerings of the Muse, it yet displays the graces of a remarkably easy versification, and has much of that rare felicity of expression, which marks a refined taste. We speak of these in general, as its most conspicuous and distinguishing traits: but do not mean that the more eminent beauties of poetry are never attained. We are mistaken if there is no sublimity in the lines at 'Chamouny,' which are supposed to be spoken by the Genius of the Arveyron. We have room but for a few of them:

Where the monarch of hills rears his head to the skies,
And around him his ministers emulous rise,
Where the pine on the precipice laughs at the wind,
And Dru's haughty peak leaves the Eagle behind;

There the deep seas of ice hide in azure my source,
And there in the bosom of earth is my course;
Through the workshop (?) of nature unhinder'd I flow,
Mid her crystals of rock, and her crystals of snow.

'Tis there I have founded my castle's bright halls;
Its roof is of ice, and of ice its blue walls;
The Lauwine hath lent me his sheets for my doors;
With crystals and agates inlaid are my floors.

Though my roof melts away in the sun's summer blaze,
On the halls of my palace shall man never gaze;
For I call on the mountains to hide where I dwell,
And the avalanche tumbles and covers me well. p. 9.

There is a lively imagination also at sport in 'The Fairy of the Wengern-Alp,' from which we quote the following passages:

Some hearkened to their mistress' call;
Some sported mid the heaps of snow;
Some glided with the waterfall;
Some sat above it's glittering bow,

Seeming o'er nature's works to muse;—
And some their little limbs arrayed;
These dew-drops for their mirror use;
Of light and air their robes are made.

And others bent with serious look
To prove the new made crystal's light;
While earth's dark substance others took,
And changed the mass to diamonds bright.

I saw the home of every wind ;
 And where the ocean's base is laid ;
 And where the earthquake sleeps confined,
 Till Destiny demands its aid :

And where from magazines of snow
 The mighty rivers foaming well ;
 And more than mortals e'er can know,
 And more than fairy's tongue can tell.

What we love best, however, to praise in this volume is the moral beauty of it ; its pure, affectionate and devout spirit. This offers us a better unity than that of subject ; and we will venture to add, at the hazard of a smile from those who admire only passionate or gorgeous poetry,—is a more satisfying excellence than brilliant imagery, or the dark penciling, however skillfully performed, of what is wildest in men's experiences and hearts. There is a calm strain of feeling and contemplation flowing through, which, though not much calculated to excite the mind, has its own charm with it ; and will perhaps please as long as the tones of more stirring compositions. The reader may here look in vain, it may well be, for any thing to astonish or enchant him. There are no appeals to his love for the glaring or the marvellous. There is no throwing out of uncommon thoughts. There are no strained flights, no burning words. The sentiments are throughout natural and simply expressed, without agitation, or metaphysics. But if he can be satisfied with thoughts such as evidently came without much seeking, and feelings such as spring up of their own accord in good hearts, conveyed in language rather chaste and clear than lofty, he will not find himself poorly entertained. If he is very fastidious, he will perhaps wish that the author had kept himself more out of sight ; but then if he is reasonable, he will also consider the work as it is, a sort of poetical journal, in which the young traveller could not well have done otherwise. The spirit of these poems is so uniform, and the style so equally sustained, that we might select passages from every part of the volume, which would justify the encomiums now passed. We have room, however, for only one more extract.

MIDNIGHT AT THE FOUNTAIN OF TREVI.

The midnight stars are gleaming o'er me ;
 The Virgin's waters dash before me,
 And glitter in the moon, that holy
 And placid light sheds through the night,
 And wakens melancholy.

Short-lived, like human hopes and troubles,
 The gaudy crowd of silver bubbles
 Float on in airy vanity ;
 Reflect the moon, then vanish soon,
 An emblem of humanity.

The gathered waters shine as purely,
 As hearts that rest on heaven securely,
 And guileless love their duty :
 Transparent flow the waves below,
 Bright in their ruffled beauty.

As where the fountains rest collected,
 The moon's mild purity's reflected,
 So may my heart thus brightly
 A mirror be, my God, to Thee,
 And show thine image rightly. p. 43.

Mr. Bancroft will perhaps forsake poetry, in the arduous and most unpoetical duties, to which he has wholly devoted himself; but, if so, he may be content to have taken such leave of the muse. We wish him good success in the plan of instruction, which he has undertaken, and extend this wish most cordially to his colleague in the work,—a gentleman, who has done more than most of our scholars for the cause of books, though he has published none.

ARTICLE XVII.

Journal de la Société de la Morale Chrétienne. Tome premier.
Journal of the Society of Christian Morals. Vol. 1st and 2d.
 Paris.

THIS Society was organized in December, 1821; at which time the *Duke de la Rochefoucauld-Liancourt*, a name well known, was called to preside over the institution. We cannot better explain the intentions of this Society, than by giving an abstract of its prospectus, which was signed by all the original subscribers, and which is the basis of the labours and publications of its members.

‘ Though political science seems at present to occupy, too exclusively, those who reflect on the means of ameliorating the condition of mankind, and though there is a tendency to believe that the study and application of these sciences are sufficient for all the necessities of the human condition; yet, it is certain, that all the friends of truth have not the same exaggerated confidence in the effects of this social *mechanism*, and that many among them see the necessity of turning their attention, and that of their contemporaries,

towards sources of improvement more abundant, and which more immediately affect us. To this end we constantly meet with writings and efforts full of zeal, the success of which is a sufficient reply to the detractors of our age; and it cannot be denied, that the present period is more fruitful than any which has preceded it, in useful discoveries, in generous projects, and in charitable establishments. Many societies have been recently formed, in different christian countries, which labour with zeal and disinterestedness for the progressive civilization of mankind, and for the improvement of their moral and religious state. France has not remained a stranger to these laudable attempts. Useful associations have been formed in the capital, and in the departments, and what is most consoling is, that, wherever they have been created, men of various opinions, laying aside former prejudices, have united together; thinking, with reason, that their differences ought not to be an obstacle to any great good, in which Providence calls upon them to concur.

‘Encouraged by these circumstances, and persuaded that most of the evils which mankind deplore, are the effects of their own mistakes concerning what is necessary to their happiness, many friends of humanity think that the time has arrived, when a society may be successfully established, which may unite its efforts to recal men to the only source of true happiness, namely, *to the precepts of Christianity*—precepts essentially the same, as those which the Creator has engraved in the hearts of all, but which Jesus Christ has developed, and presented in a luminous and attractive manner, and recommended by the most powerful motives; though, unhappily, they are too little known, too little respected, and, above all, too little followed. To interest men in the sacred code, which embraces these divine precepts, to inspire them with the desire of searching into them more diligently, and thus to conduct them to those sentiments of benevolence, which shall dispose them to abjure all bitterness, hatred, and dissension, to love one another, to treat each other as brethren, and, in fine, to seek and procure peace; what more delightful end could be proposed? what more noble employment and direction could be given to our means and efforts? Such are the ends of this infant Society, which is to take the title of the *Society of Christian Morals, having for its object the application of the precepts of Christianity to the social relations.*

‘Some have condemned this title as being too vague, and embracing too many objects, not distinctly indicated. It must suffice, at present, to say to all who are animated by generous sentiments, and the noble desire to concur in solacing the evils and diminishing the vices which afflict mankind, that the society already exists; that it is composed, and will continue to be composed of members from all communions; one of the fundamental articles of the statutes declaring, that, in its proceedings, there shall be no question, except concerning truths on which different communions are agreed, and especially concerning the principles of that sacred morality, on

which the most bitter detractors of Christianity have been compelled to bestow their admiration: and that, in fine, the society will abstain from touching those points which have divided Christians, the discussion of which does not enter into the circle of its active duties. It will be perceived by the regulations, that whatever may give rise to discussions difficult in their nature, and contrary to the intentions of the Society, will be banished from its publications, and from all its proceedings. But in avoiding what the Apostle calls *foolish and unlearned questions, knowing that they do gender strifes*, (2 Tim. ii. 23) we shall insist so much the more on the sublime precepts of Christian morality, and upon the essential truths which serve as the basis for their support, concerning which there can be no dissension.

‘Persuaded that such a project cannot fail to be approved, and full of confidence in divine Providence, which is pleased to bless what is conceived with pious and charitable views, the founders of the Society trust that their hopes will be crowned with success; and they invite all who cherish the same sincere wishes for the good of mankind, to participate with them in their undertaking.’

We have never seen it more fully recognized, and it is what mankind ever have been, and still are very slow to realize, that Christianity is a great moral system; that it proclaims peace on earth and good will to men; and that its doctrines are of little value, separate from the moral ends, which are made the test of their importance. Here are no reproachful allusions to Papists or Protestants—no revival of names which have set a nation on fire—of *Jansenist, Jesuit, or Huguenot*. Equally free is the language of this *prospectus* from degraded views of human nature. While it avoids exalting dogmas above duties, it boasts not of the blessings of ignorance, as if it were the mother of devotion. It treats mankind as beings in every respect worthy to be enlightened, and capable of forming opinions and exercising conscience for themselves. There is much in what we have now cited, and throughout this journal, to exalt our opinion of the present character and condition, and to encourage our hopes of the growing liberality and elevation, of the French people. When was it before in France, (and how rare has it been in any country) that christians of different communions acted together for any purpose, in which Christianity was the professed basis of their operations? This enlightened toleration is one of the best evidences of religious and moral improvement. And never, says a writer in the *Journal*, did a spirit of religion shew itself more generally, or more free from superstition and intolerance, than at this time. ‘I do not fear to affirm,’ says *M. Mahul*, ‘that the people of France are religious.’ He does not, indeed, attempt to conceal the fact, that there is much wickedness, as well in high places as in low; but he instances, in several particulars, a

state of improvement in his country, which is highly favourable to the present period, compared with times past. Luxury and prodigality are more rare; they are not fashionable vices; and individual bounty is more frequently bestowed on religious, patriotic, and benevolent establishments. The world has lost much of its delusions, and domestic life has recovered much of its charms. The misfortunes of the revolution have not been without their moral use; and the people who have witnessed the frightful excesses of licentiousness, fanaticism, and party spirit, have awakened to a sober fear of God. The young, especially those removed from the city, and those who belong to the universities, offer the consoling spectacle of a sensible amelioration of morals; never was the taste for pleasure and dissipation more restrained; never was there such a thirst for knowledge and wisdom.

‘But it is principally,’ says *M. Mahul*, ‘in all that is public, national, or popular, that the religious character of our age is manifest. I speak not of the acts of government, on which the impress of religion is more or less distinctly marked; but I would rather speak of the general state of things, and of the national morals of the French in their public meetings and solemnities. Thus, for example, it seems to me particularly worthy of remark, that in the midst of the most animated legislative debates, touching the merits of different religious establishments, the language of opposition, so naturally tending to excess, has never swerved from the respect due to sacred things. Religion, its doctrines, its worship, its morals, and its ministers, have never been the subjects of a single word of derision or irreverence. In approaching these delicate discussions, the orators, on both sides of the house, have commenced with protestations of the most profound respect and inviolable attachment to religion.

‘A sign equally unequivocal of the religious spirit of our age is the brilliant success of different works consecrated to the defence or illustration of the principles of religion. Few people, in the last century, except theologians and ecclesiastics, read religious works. If the laity undertook to examine into sacred things, it was done exclusively through the writings of Voltaire and the Encyclopedists; but now, on the contrary, who does not read the *Genius of Christianity*? And if the reader does not imbibe all the *opinions* of its author, yet no one can be insensible to the eloquent attractions of that religious *feeling* which he displays. The study of biblical and ecclesiastical history, was, not long since, abandoned to theologians by profession; men of letters disdained it. Voltaire astonished those of his age, more than he charmed them, by the specimens of bold erudition that he drew from that forsaken mine. But now, what well educated man does not place the highest value on a knowledge of the histories and morals of the Old and New Testament? Never were there formed in greater numbers, and with more ardent zeal, asso-

ciations truly christian, intended to propagate through the world the morality of the gospel, to promote peace, to distribute the scriptures, and to diffuse that elementary knowledge, which raises man above the brute, and enables him to become a good christian and a good citizen.

Some persons, in their political speculations, have supposed that a great portion of the French people is indifferent or averse to religion. But this is a great error. There was no greater mistake in the revolution, considered merely in a political point of view, than the odious persecution of christians, in regard to their worship. Nothing alienated more persons; and that, which the loss of any privilege or prerogative, and even of property, did not produce, was effected by the violation of religion; it was that which engendered the civil war. No act of the political life of Bonaparte, whatever were his motives, was more politic, and secured him more partisans, than the restoration of the forms of worship in 1802. Ye who think that religion has a feeble and superficial hold on the French, do you not remember how recently she produced a host of martyrs? Have you forgotten how lately she resisted a domination before which the boldest potentates bowed? To estimate the power of religion over the minds of the French, it is necessary to appreciate it by comparison. Observe, for instance, with what difficulty the citizens are drawn to the elections, once in five years, and to the municipal council five or six times a year. Nothing can be less painful or hazardous than these duties; they have also something stimulating, in as much as they excite the spirits of the parties; and something flattering by their positive influence, and by the effects they produce on the object towards which they are exercised. But, in spite of all these circumstances, nearly a third of the electors are habitually absent from the electoral colleges, and, in most of the provincial towns, the municipal councils are perpetually embarrassed, for want of a sufficient number of members to carry on their deliberations. See, on the contrary, the power of religion: that which politics cannot obtain, a few times in a year, and from a chosen number of men, religion obtains, at least every seventh day, from whole masses of the population. In fact, go through France on the sabbath, and, from the most opulent and industrious places, to the meanest hamlet, you will find an immense majority of the people abandoning their accustomed labours and occupations, clothed in their best apparel, surrounding the altar that is decked with mean or slovenly simplicity, or standing before the pulpit, which is occupied for the most part by a priest of ordinary talents, whence his oft repeated words resound from week to week. Certainly the public worship of christians is in itself little attractive; its perpetual repetitions are at least monotonous; it demands from the indigent some sacrifices; yet few condemn it, few withdraw from its observances, and many find in it their purest joy and consolation. Yes, the power of religion is still greater among this people; it is the

strongest moving cause of their actions. Ye who hesitate to grant this, would you without remorse have the benedictions of heaven withdrawn from your conjugal union? and when you shall be blessed with children, should you be able to bear, without pain, the idea of being deprived of the baptismal waters? No; because you yourselves are identified with this people, and submissive to the empire of a religion, whose yoke you vainly suppose it would be easy to shake off.

Abating even as much as can be reasonably required for national partiality, the representation here given of the state of religion and morals in France, is more favourable than we have been wont to believe. But countenanced as it is by a society so highly respectable, and whose object it is to do what can be done for the cause of christian morality, it is not to be supposed that it contains any great exaggeration. Founded on such a broad basis of charity, as we have seen, it may readily be conceived, that the society would find some opponents among the catholics, who would be apt to think that a union, professedly on christian grounds, between protestants and papists, would be to concede too much to the former: that it would be at least to acknowledge them as christians, if it did not go far to countenance them as members of a true church. Accordingly some individuals among the Roman catholics blamed the conduct of those belonging to their church, who had thus associated themselves with members of other christian communions. This induced *M. Llorrente*, one of the council of administration, on his own account, and in behalf of other Roman Catholics who belonged to the society of Christian morals, to make a communication in their defence,—a defence alike independent and conciliating.

‘Why is it,’ he inquires, ‘that some individuals of the Romish church speak in the manner they do, of the conduct of their co-religionists, merely because they have co-operated with members of other communions? Charity to our neighbour, and the precepts which it imposes, have not been objects of controversy among different christian communions, for more than three centuries. I know not the motive for censuring the union of a Roman christian with christians of a different communion, for a common object, and one so worthy of all men who profess that evangelical morality, which our divine master Jesus Christ promulgated, in order that it might be practised by all christians, that is by all who shall acknowledge the gospel as the fundamental law of morals, and who are not contented with a philosophical morality founded only in the laws of nature, and interpreted by philosophers instead of christians.’

After some remarks, in which he professes that he and his catholic associates consider themselves justified in the course they have adopted by ‘the literal sense of the sacred scriptures,’

M. Llorente proceeds to examine those texts, which guard the true christian against heretics, and to shew their inapplicability to protestants as a body; citing also those passages which command mutual forbearance and brotherly love. All this is done with perfect deference to his own church; and he concludes by saying:

‘It is sufficient for me to know, that neither Jesus Christ, nor the Apostles, nor my church forbid me to associate with religious, pious, and charitable christians, although they follow, as to certain doctrines, an opinion opposite to mine; since that difference does not hinder our co-operation in works of charity. Not only is it not forbidden, but, on the contrary, the first law of Christianity (which is charity) commands me to unite with such a society, since it affords me occasion and means of doing good, that I could not enjoy by myself, or when united only with other Catholics, who had not the opportunities which the Society of Christian morals possesses, to spread the good doctrine through the known world.

‘*Do unto others, my divine master commands me, as you would that they should do unto you, for this is the law and the prophets.* And when he sees fit to explain what classes of men are happy, he affords us the pleasure and the consolation of saying without any restriction: *Blessed are the meek, for they shall inherit the earth. Blessed are the merciful, for they shall obtain mercy. Blessed are the peacemakers, for they shall be called the children of God.*

‘*I will have mercy and not sacrifice,* said he; and as if that were not sufficient, when he heard the censure which certain Pharisees cast on the Apostles for plucking and eating the ears of corn, on the sabbath day, he added: *If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.*

‘I would not be too curious in searching for the intentions of those who have manifested displeasure in consequence of the union of catholics with protestants, in a society founded in charity. I have already supposed them sincere in their error; I would only say to them: “I pray you for the love of Jesus Christ, fix your attention on the texts of sacred scripture that I have cited, and on many others that you know perhaps better than I; and I trust, not only, that you will not continue to censure our union, (which may be the origin of many other associations equally useful) but that you yourselves will become members of our society, and inspire the same disposition in other persons of the same communion.”’

We have made these liberal extracts to shew what must be gratifying to every liberal and enlightened christian; namely, the truly evangelical spirit which inspires many distinguished men in France, belonging to the two great divisions of the church. Such a spirit, notwithstanding it is shewn by *M. Llorente* that its exercise in co-operation with protestants is not in-

consistent with his fidelity to his own church, forms a new era in its history. Never before was the same liberality shewn, to any great extent; and the partition wall must have become exceedingly weakened, when so many distinguished members of a once *infallible* church are allowed to vindicate their union with other christians, for the highest christian purposes. We lament the decease of *M. Llorente*, which took place not long after his communication was published in the journal. He was a distinguished ecclesiastic during a great part of his life, and was always sincerely attached to his church; but, above all, he was an advocate of toleration from principle. Thus he was, in its proper sense, a member of the true catholic church; for he was not afraid to call every good man, of every christian communion,—a christian. Priestcraft must quail when she is approached by men so enlightened and benevolent, and at the same time so religious. Where she bears the greatest sway, learning stands aloof, or takes refuge in chilling infidelity. But we delight to hail every advance in toleration, believing that it will be attended with some proportional advances in religion.

We have occupied so much room in showing the *general* spirit which pervades the Society of Christian Morals, that we are able only to name, in conclusion, some of the particular objects, to which its attention has been directed.

At the General Annual Meeting, 17th April, 1823, *M. Remusat*, one of the Secretaries, made a report of the past doings of the Society; premising, that, in consequence of its infancy, he came rather to speak of what was designed, than of what had been accomplished. After speaking of the legitimate influence of Christianity on morals, and denying every thing sectarian in the Society, he claims for it the merit of being a new attempt at association, in a country where the principle of association is little known, and slow in its operation. He proceeds to mention what had been done for the well being of the Society, and names some of the particular objects which had employed the attention of the council. At the meeting of the 8th April, *Joseph Price*, one of the English Society of Friends, was present, and called the attention of the council to the consideration of the best *moral* means of effectually abolishing the *Slave Trade*. A committee was accordingly appointed for that purpose, and a report made by *Baron de Stael*. It is highly gratifying as well as propitious to the cause of humanity, to find as we do, from this report and from other movements of the Society, that it is bringing into close alliance and zealous co-operation, not only the greatest philanthropists, but also individuals of the highest

rank and greatest influence, in France and England ; promising something, we hope, for the cause of peace, and for the extinction of those national antipathies, which have so long existed between those great rival countries. It appears further, from the report of M. Remusat that a committee was chosen to inquire into the state and management of *prisons*, and to report what measures it was in the power of the Society to take on the subject. Again, the same report goes on to say, that the fear of encountering a prejudice in some sort sanctioned by the laws, has not prevented the council from appointing a committee for the breaking up of *gaming* and *lottery houses*. The committee has confined its labours, on this subject, to the propagation of such writings, in the journals of the Society and otherwise, as are best adapted to weaken in the people a habit so unfriendly to industry and good morals. The *Religious Tract Society* presented to the committee a thousand copies of the *Lottery*, (*La Lotterie*) for distribution, and offered two prizes for essays on given subjects. A committee was also raised for the co-operation of young men in humane establishments and acts of philanthropy. Lastly, under the direction of the council, a subscription was opened for the fugitive Greeks, resident in France, to enable them to return to their country.

Such is the account of what has been attempted and planned by this infant Society. The various subjects here mentioned are accompanied with remarks, which are replete with good sense ; and with appeals to the christian philanthropist, in a strain of simple eloquence, which exaggerates nothing, and points, without direct crimination of his countrymen for existing evils, or what is left undone, to the way of the most honorable renown, namely, to the united service of God and man. There is, throughout, a benevolence of sentiment regarding persons and institutions, rising above the prejudices of every thing local and national ; and the report concludes with a grateful acknowledgment to various societies, which have testified their esteem and good will.

INTELLIGENCE.

Evangelical Missionary Society.—Donations and contributions to the Evangelical Missionary Society, in Mass.: as extracted from the Treasurer's report, presented to the Society, in October last.

From Dr. Bancroft's society, Worcester	\$48 00
Dr. Lowell's, Boston	75 75
Dr. Pierce's, Brookline	50 86
Dr. Prince's, Salem	31 00
Mr. Brazer's do.	60 67
Female Sewing Society in Dr. Lowell's parish	17 75
Female Benevolent Society in Princeton	10 00
Nantucket Reading Society, as a life subscription for their Pastor, } Rev. S. Swift	16 00
Concord Cent Society	5 00
Pupils in Mr. Mandell's Academy, Dorchester	12 56
Through the Rev. Dr. Thayer of Lancaster, from a friend in Lancaster	1 56
Social Circle, Northboro'	10 00
Contribution of a Society of Ladies in Barre	10 51

INSTALLATION.

ON Wednesday, Nov. 5th, Rev. Samuel J. May, who for about a year and a half previous had been labouring as an evangelist in the town of Brooklyn, Conn. was installed pastor of the first church and society in that place. The installing council was composed of delegations from churches in Providence, R. I. and Boston, Worcester, Lancaster, Petersham, Charlestown, and Springfield, Mass. Dr. Bancroft, of Worcester, was moderator of the council, and Dr. Lowell of Boston, scribe. In the services of installation, Rev. Mr. Willson, of Petersham, offered the introductory, Rev. Dr. Bancroft, of Worcester, the consecrating, and Rev. Mr. Parkman, of Boston, the concluding prayer. Rev. Mr. Walker, of Charlestown, preached the sermon; Rev. Dr. Thayer, of Lancaster, addressed the people; Rev. Dr. Freeman, of Boston, gave the charge, and Rev. Mr. Peabody, of Springfield, the right hand of fellowship. We have felt a strong sympathy with this interesting society in their past trials, and cordially congratulate them on their truly encouraging prospects.

ORDINATION.

ON Wednesday, Dec. 17th, Rev. Orville Dewey was ordained to the pastoral care of the first Congregational Church and Society, in New-Bedford. The order of services was as follows: Introductory prayer by Rev. Mr. Goodwin, of Sandwich; sermon by Rev. Mr. Tuckerman, of Chelsea, from Hebrews I. 1. 2; consecrating prayer by Rev. Mr. Ripley, of Waltham; charge by Rev. Mr. Kendall, of Plymouth; fellowship of the churches, by Rev. Mr. May, of Brooklyn, Conn. and concluding prayer by Rev. Mr. Swift, of Nantucket.

In Mr. Dewey's departure to this sphere of duty we lose a highly valued fellow-labourer. We affectionately commend him to the divine blessing, and the kindness of those to whose service he devotes himself.

TO READERS.

WE notice two important *errata* in our fourth number of this volume. On page 250, in the first line of the article entitled 'Reasonableness of glorying in the Gospel,' for *heaven* should be read *honour*; and on page 295, line 23, for *India* should be read *Judea*.

According to a notice given in the last number, our work will hereafter bear the title of 'The Christian Examiner and Theological Review.' We solicit the aid of its friends in extending its circulation. Communications are to be addressed to Oliver Everett, the publisher, at No. 13, Cornhill.

